World Communion Sunday, October 2

Church Management

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By Louis Jambor

September, 1949 • *Volume XXV* • *Number Eleven*

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Selected Short Sermons
by Earl Riney

To divide group from group in this nation is to strike at her very heart.

* * *

It may be true that the willing horse gets the heaviest load, but he also develops the strongest muscles and generally gets the most oats.

* * *

Responsibilities gravitate to the person who can shoulder them, and power flows to the man who knows how.

* * *

He is best educated who is most useful.

* * *

Christianity is the mother of all modern education.

* * *

Education without God is like a ship without a compass.

* * *

Does education pay? Does it pay to sharpen tools before working with them?

* * *

Good books give new views to life and teach us how to live.

* * *

The person who has a sound body, a harmonious family, and a good job has a better chance of being happy and successful than one who has not.

* * *

I am sure that the Lord knew what he was doing when he made it so hard to pat oneself on the back.

* * *

You have become wise when you have learned how to enjoy life without having to spend money.

* * *

You will always make an enemy of anyone who comes to regard you as a threat to ideas or institutions on which his sense of security is based—his religion, philosophy, social standing, financial position and, above all, his idea of himself.

* * *

True religion teaches us that each one of us may become a conscious and cooperative conduit for great purposes—no matter how humble our participation. That is what makes life sacramental.

* * *

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THE EDITOR'S DRAWER

William L. Stidger

I have known Bill Stidger since the fall of 1907 when I entered Allegheny College, Meadville, Pennsylvania. Since then our lives have been thrown together in various ways. As editor of religious literature of the George H. Doran Company I published several of his books; he has written hundreds of articles for *Church Management*, and from time to time, I have travelled with him on convention itineraries.

Bill was a genius in many ways. He served the kingdom of God in his own peculiar style. He was more of a poet than theologian; more of a lecturer than a preacher; more of a publicist than a student; a better accountant than proofreader.

His platform style was at times violent, his language often skirted profanity, but none of his intimates ever doubted that the interests of the kingdom were dear to his heart.

His death on August 7 brings to the end the earthly ministry of this big bodied, big spirited contemporary. A recording of what I think is his best poem: "I Saw God Wash the World Last Night," will be played by many in his memory.

William H. Leach.

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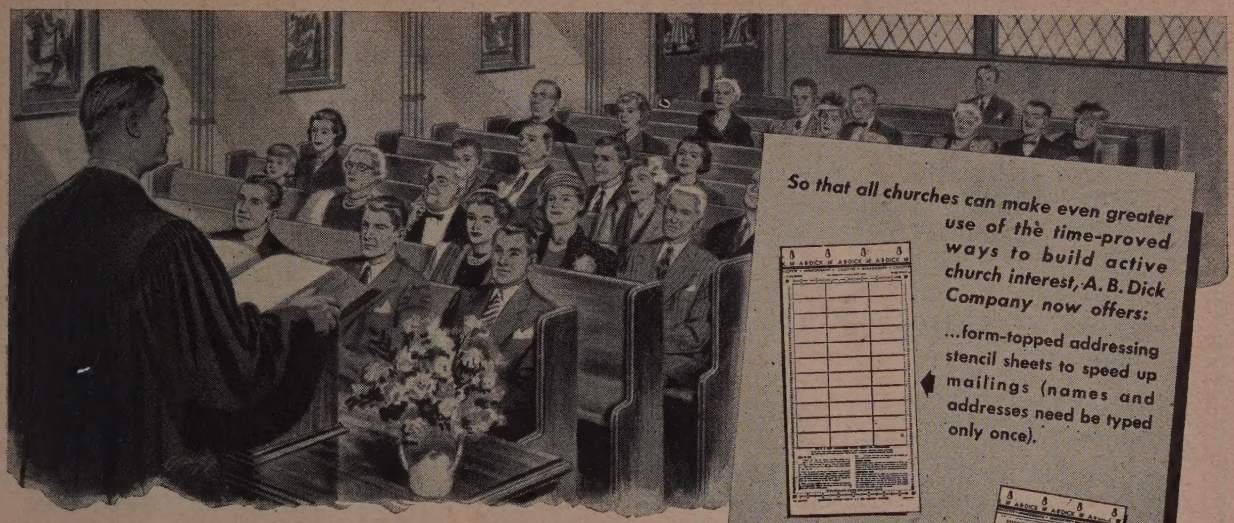

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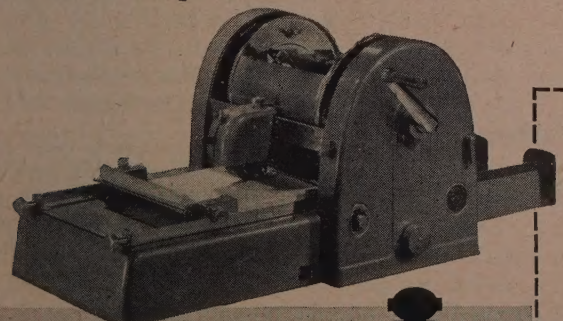

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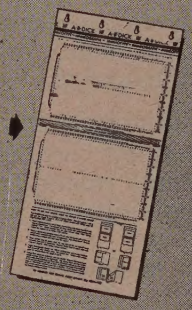

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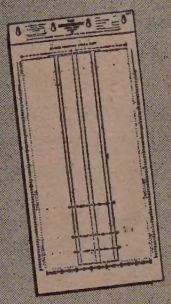

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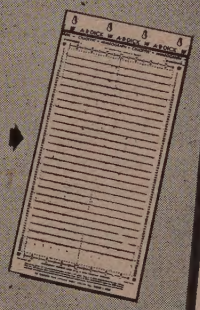

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Ministerial Oddities

Collected by Thomas H. Warner

A Noble Experiment

Last May, under the caption "Is This the Way to Heaven?" the London *Daily Herald* said: "A drive has begun to sell religion with a 12,000-pound advertising campaign. Armies of door-to-door canvassers, a flood of posters, pamphlets, slogans, 60,000 badges have been distributed."

* * *

To this Dr. Wand, bishop of London, replied. "Advertising has been employed by the church from the dawn of the Christian era. The 'selling' of Christianity by the first Christians spread the message so completely that in one generation the world was turned 'upside down.' . . . The method of house to house visitation was not borrowed from the soap manufacturer. It was used by the church generations before any business house took it over."

* * *

The mission opened with a Procession of Witness to St. Paul's Cathedral. There the chief missioner, the bishop of London, "solemnly commended and commissioned the missioners." Over 750 clergy were present at the service. The queen was present at one of the services.

* * *

A million families in the diocese of London were visited. A newspaper commented: "The technique is frankly that of a go-getting manufacturer selling soap." Provincial clergymen took part with London ministers, and 15,000 volunteer lay workers assisted. They worked from 120 centers and almost the entire population was contacted.

* * *

Dr. Wand had a strenuous program. He preached twice a day at various mission centers, in addition to presiding at various meetings and celebrating holy communion for the clergy.

* * *

Many of those taking part in the mission worked on highly unorthodox lines. Meetings were held in public houses (saloons), factory canteens, homes and tents on bombed sites in the East End.

* * *

Dr. Wand summed up the result of the mission thus: "It was an exhilarating experience for the clergy to find that religion was news, instead of something which had lost its clear distinct meaning and glamour, and that it came to the people as some-

(Turn to page 16)

CHURCH MANAGEMENT

Edited by William H. Leach

VOLUME XXV
NUMBER 11
SEPTEMBER, 1949

Twenty-Five Years of "Church Management"

I HAVE before me a copy of the first issue of *Church Management.* It is dated October, 1924. The business manager is Edward E. Buckow; the editor, William H. Leach. It was printed by The Independent Press of Cleveland, Ohio. It has forty-eight pages and covers.

The advertising in the issue is thin, compared with today. But some of the advertisers who used that issue are still with us. Cokesbury Press had the back cover while the Abingdon Press had a half page inside. The Macmillan Company had a full page. The Association Press had the inside front cover. Minister's Life and Casualty Union had a half page. Fleming H. Revell Company had a column. The National Religious Press had a column. The Woolverton Printing Company used small space as it has in every issue we have published.

The authors in that first issue included James Elmer Russell, Paul F. Boller, Mary M. Russell, John R. Scotford, Charles B. Bryant, Frank H. Cheley, Robert J. MacAlpine, L. R. Scarborough, Charles E. Jefferson. These names became familiar to our readers. Some of them have passed from this world.

The editor of the new publication was, at that time, the minister of the Walden Presbyterian Church, Buffalo, New York. Mr. Buckow, business manager and president of the Church World Press, Inc., publishing house which assumed the responsibility for the publication had separated himself from *The Expositor* to give his energies to this task.

The past twenty-five years have been busy ones. They have brought great changes in society and in the practical attitudes of Protestant churches. The pages of *Church Management* during these years reveals some interesting things. We feel that our magazine has made a definite contribution along many lines.

Take the field of liturgy. One of our first problems was Lenten material. The editor felt that the so-called non-liturgical churches could profit from the worship techniques of Episcopalians and Lutherans. We started by providing material for the Good Friday three-hour services. Many readers thought the services a novelty at that time. But year after year, the movement toward liturgy kept growing. If you doubt that this movement has come in the past twenty-five years turn back to your own church programs. There will be the evidence.

We saw in time that the churches were putting too many things in Lent. They were working it to death. Then we started the advocacy of an "Easter to Pentecost" program. The idea is to spread the big weeks over a longer period. As a result of this churches have lengthened their working years.

The editor has always been active in advertising solicitation. We recall the time when we first suggested that manufacturers of altar brasses advertise in *Church Management.* Dealers were hesitant. "We can get our money back in Catholic, Episcopal and Lutheran publications. But it would be suicide to try to sell crosses and candelabra to Methodists, Baptists and Disciples," they insisted. Here, too, twenty-five years have made a difference.

The editor soon left his church in Buffalo and moved to New York to become editor of religious literature of the George H. Doran Company, book publishers. The actual printing and publishing of *Church Management* was in Cleveland. After it reached sufficient financial stability he gave up the book publishing work and moved to Cleveland to give full time to the periodical.

1924 through 1930 were prosperous years for *Church Management.* But we could not

escape the depression. Advertising and subscription revenue suffered badly. The issues grew thin. Debts accumulated and the going was tough. Some days it looked like a liquidation would be necessary. In the fall of 1936 the editor bought the publication from the Church World Press. By assuming the obligations of both editor and publisher, savings were effected which gradually put it back on its feet. But we were rushing into the war years which brought additional problems.

The war years had their difficulties but these were not financial. Paper was restricted by government order so the magazines were thin. Wages were controlled by the government so craftsmen salaries were not increased; printing costs were maintained at the pre-war level. There were some slumps in advertising but there was plenty offered for the space available. The journal may not have looked so prosperous but it was profitable during those years.

The post-war years have found *Church Management* in the healthiest condition of its life. Paper is available but the price is very high. Craftsmen's wages have increased with each calendar year. The average issue of 84 pages costs double what it did ten years ago. The subscription price has been kept at $3.00 per year.

In 1947 the editor transferred the magazine to a new corporation, Church Management, Inc. This made it possible to share the ownership with several employees. This, also, should give greater permanency to the publication.

Frankly we do not have a program for the next twenty-five years. We do not have one for the next twelve months. You will find that each issue you receive brings practical articles on church administration, inspiring devotional and sermonic material, thought provoking articles on religious themes and sane, constructive editorials. We think we can count on the loyalty of our thousands of readers as we have in the past.

The editor and publisher of *Church Management* has not alone invested a large part of his life, but a considerable amount of money during its history. There have been many suggestions of plans to assure its future usefulness. Some believe that a non-profit Management Foundation should be established. There is plenty of precedent for this. Others are sure that it will thrive best if continued to be published by a business corporation on a straight survival-of-the-fittest basis. Several overtures have been made in that direction. Some feel that it should be controlled by a select group of laymen or ministers interested in rendering a definite service to the Kingdom. We have even had suggestions that the logical place for it is as a service medium of one of the larger theological seminaries. One publisher of religious books has thought that it might be a splendid project for building interest in the books of his own and other publishing houses.

These are merely suggestions as *Church Management* rounds its first quarter century and starts on the second. It was conceived in a sense of mission, published through sacrificial stewardship and will be continued as a Christian agency dedicated to better Christian churches.

For Horse Lovers

MOST of today's ministers take their love of horses from the past. They recall the old family dobbin which dragged the buggy and cutter over the country roads. But the memory is sufficiently nostalgic to enjoy this story, told by the poet-laureate of South Carolina, Archibald Rutledge.*

The poet was visiting a horse farm in Virginia. The owner pointed out a beautiful mare. He said:

> That is a valuable mare but her case is a strange one. For a long time she was mean and ornery. We couldn't do a thing with her; in fact she was real dangerous. Then her first colt was born. This seemed to sober her, but still we couldn't handle her. Then her little colt died. That kind of broke her heart, and it quieted her. She used to think that she knew it all; now she keeps on wondering if she knows anything. She is that tame and docile that a child can ride her. . . . I guess her trouble gentled her.

The real horse lover finds it easy to believe that horses share the spiritual reactions of the human race.

*The incident is found in "The Beauty of the Night" by Archibald Rutledge, published by Fleming H. Revell Company.

Are We Against Communism?

DOES the United States have a hatred of the communistic ideology? Recent press dispatches make us wonder. They state that since Tito of Yugoslavia has broken with Stalin he is getting the lion's share of the reparation shipments out of the American and British zones of Germany. Yet Tito has never renounced his communism. It makes us wonder whether our constantly warming, cold war is against communism, or something else.

The Pine Tree of the Vosges

The Contribution of Albert Schweitzer

*by William Forshaw**

ALBERT SCHWEITZER was once called "a pine tree of the Vosges." His life and work illustrate the first Psalm:

And he shall be like a tree planted by the streams of water,
That bringeth forth its fruit in its season,
Whose leaf also doth not wither.

A Hebrew proverb reads: "The fruit of the righteous is a tree of life."

For thirty-five years this remarkable man was planted by a large African river, the Ogowe, 700 miles south of the Congo, and 40 miles from the Equator. The river was friendly as the only means of transportation through dense jungle; not friendly in the hot, humid climate around it, or the sharks and crocodiles in it; nor in the nefarious forest primeval flanking it, for the felling of enormous trees, and the control of immense and choking undergrowth cost sacrificial labor, and then the climate was not suitable for staple crops like potatoes and rice.

Yet the tree, the great man of Alsace, flourished and his leaf did not wither up to the time of his retirement on the eve of his seventy-fourth birthday at the close of 1948. His first visit to America has come in 1949 in connection with the two hundredth anniversary of the birth of the German poet Goethe.

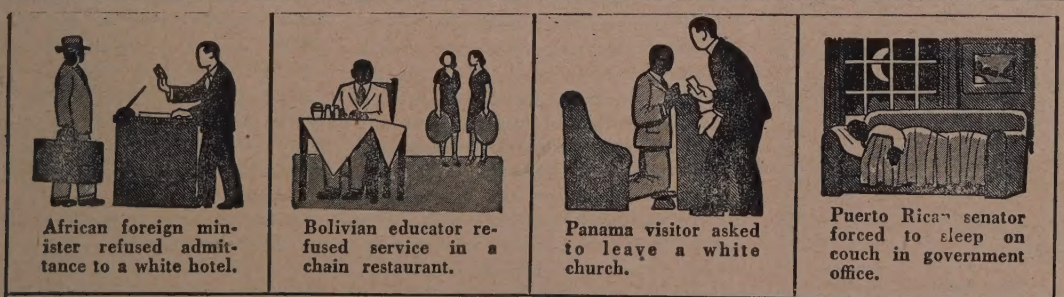
To know Schweitzer through his prolific writings is to be confronted with fundamental questions in philosophy, theology, music, art, biography and race. Kant, Bach, Goethe, Jesus, Paul, the Negro; Indian thought, Chinese philosophers: all have been investigated and soundly appraised by him. Then, he has also written half-a-dozen books about his work as a physician to the natives of French Equatorial Africa. As an organist and advisor on the construction of organs he is known in many European cities. From him one gains a fund of knowledge that is at once scholarly, humane, and sagacious. An aura of noble adventure quivers around his life and thought.

Once six feet tall, strongly built, Schweitzer is now slightly stooped, but still vigorous and amazingly active despite his years of tireless service in the tropics. His once thick, dark hair is graying and thinning. A heavy mustache conceals a kind, smiling, yet firm mouth. From his warm blue eyes shine a soft humor and profound thought. As a boy he was nicknamed "The Laugher." Muscular arms bear witness to his labor as a mechanic, axeman, mason, and farmer as well as a surgeon in his hospital settlement. A picture of his study-bedroom shows a small room rudely furnished: three plain chairs, a white iron bedstead, a bare floor; photographs of his mother and pastor-father; water-colors of Kaysersberg, his birthplace, and of the railway station at Gunsbach, where he spent his boyhood and youth, and where he has enjoyed many happy long visits since.

The Hospital was situated in Lambarene near a station that Trader Horn set up in 1874 and where an American mission was started in 1876 by a Dr. Nassau, a Presbyterian. When in 1892 the French Colonial officials insisted that all instruction in the mission schools be given in French the Americans withdrew in favor of the Paris Missionary Society. It was under that society that Dr. Schweitzer began his work in 1913.

Before leaving Europe, Schweitzer had distinguished himself in music, philosophy and theology, having earned a doctorate in each of these fields of study. At the age of thirty he startled his friends by announcing that he was about to begin the study of medicine in order to go to Africa in missionary service. He had nursed secretly that intention since his twenty-first birthday. Although at school he had won honors in natural science his medical course severely taxed his scientific bent, for he was, to use his own words, "always a dreamer," and it was chiefly, again using his terms, in "scientific philosophy and scientific theology" that he had become proficient. On receiving his M.D. degree he was exhausted and elated to the pitch of ecstacy. Exhausted? A curious adjective to apply ever to him, for his physical and mental endurance has been phenomenal. Not curious, considering that in the last

*Minister, Union Congregational Church, La Jolla, California.



African foreign minister refused admittance to a white hotel.

Bolivian educator refused service in a chain restaurant.

Panama visitor asked to leave a white church.

Puerto Rican senator forced to sleep on couch in government office.

Graphics from "Segregation in Washington", report of the National Committee on Segregation in the Nation's Capitol.

A MONTH IN WASHINGTON

The National Committee on Segregation in the National Capitol has learned that visitors see many things beside the magnificent buildings. Here is the graphic story of one month's revelation in race discrimination. The District of Columbia lags, sadly, behind the forty-eight states in legislation to avoid these abuses.

two years of the course he was working hard on his *Mysticism of Paul the Apostle,* revising and enlarging *The Quest of the Historical Jesus,* and preparing with Widor, his organ teacher, an edition of Bach's Preludes and Fugues for the organ. And his medical thesis was: "The Psychiatrical Study of Jesus."

In describing this amazing "tree of life," let us look at four branches of it that have been loaded with fruit, presenting Schweitzer as an artist, a philosopher, a theologian, and a humanitarian. Four ruling ideas prevailed in him: his love of beauty; his passionate quest of an ethic that would conserve and perfect personality; his deep, mystical union with God through his union with Christ in active love; and, his reverence for life. A magnificent consistency has been in the man from childhood, up through youth when the lines of his intellectual interests were laid down firmly and never changed, only lengthened and deepened. An attitude towards the universe as a mysterious enigma, and still to exalt the duty of thinking; towards Jesus as beyond the range of intellect, and yet to be known through love; and towards life as an arena for the exercise of a self-effacing compassion and a rare resignation to the unavoidable limits of an ever-active intellect: these remain the steel rods that support his system of thought and his ministry of humanitarian service—except that the rods were like Aaron's rod that budded.

Schweitzer once wrote that his knowledge was pessimistic, but his willing and hoping optimistic. Only at rare moments, he confessed, had he felt really glad to be alive. This helps to explain the apparent contradictions in his philosophy and his Christian experience; at any rate, his un-orthodox tenets. A lonely soul, he has yet in the depths of him an abnormal range of communion with both the Holy Spirit and the human spirit. Toiling almost tirelessly, and appearing then to be the happiest of men, he writes with singular detachment from life, like a giant who has climbed to a high tower to see how far he can penetrate the dense clouds that encircle him: that he was born into a period of spiritual decadence in mankind; and that the world is inexplicably mysterious and full of suffering.

The Artist

In his early boyhood Schweitzer showed an artistic nature. He wanted to paint pictures and write poems, but soon decided that here was not to be his medium of art. At five his father began to give him lessons on the piano. At eight he was learning the organ, and a year later took the place of the organist one Sunday at his father's church. At eighteen he was a pupil of the great Widor in Paris, with whom he cultivated an endearing friendship, out of which grew his masterly interpretation of the life and works of Bach. This two-volume production appeared first in French, and then in German, not as a translation by the author but as an entirely new work, enlarged. "J. S. Bach, Musician-Poet" first was published in 1905 when Schweitzer was only thirty.

Since composing the above story the author, after studying the life and work of Dr. Schweitzer for some twenty years, has met and heard him speak while attending the Goethe Bicentennial Convocation at Aspen, Colorado. It was a never-to-be-forgotten experience. "A great man's great man": yes, but also a great man in the eyes of everyone who saw him in that magnificent setting in the secluded town nestling among snow-capped mountains. He touched every heart and imagination, in young and old, intellectual and not-so-intellectual, Christian and Jew. No pen could describe the emanations from that well-poised, stately, and gracious figure. In him strength, playfulness, charm, pure spirituality, and beauty of expression from eyes and face replete with kindness, understanding, and Christ-likeness shed a sweet, gentle and silent benediction before and after he spoke, first in French and then in German. With him at the apex of it, an eloquent and authoritative exponent of Goethe and a vivid embodiment of the noblest thought and aspiration in Goethe, the Bicentennial was a memorable event for all who were privileged to attend it. Without him, brilliant and erudite as were the other lecturers from America, Europe, and Asia, the Convocation could hardly have been the original extraordinary, and spiritual achievement that it was.

As one lady said: all who were present had acquired an honorary degree, A.A., After Aspen. We would add another: I.S.S., I Saw Schweitzer.

William Forshaw

August 1, 1949

It is in these volumes that Schweitzer reveals his own broad appreciation of art. He maintains that the material in which an artist expresses himself is secondary: when in tones, he is a musician; when in colors, a painter; when in words, a poet. But an artist is not separately a musician or a painter or a poet but all in one, and his work grows out of their co-operation. Beauty is a vast reservoir whose contents are conveyed to the world through different conduits. To appreciate any work of art, the eye, ear, and heart must all be engaged. In looking at a picture of a pine forest one must not only see the colors and the perspective but also hear the wind blowing through the trees and suffuse the scene with his own emotion.

In the forest primeval Schweitzer kept up his proficiency as a musician by playing daily on a zinc-lined piano with pedal attachments which his musical friends in Paris presented to him. It rested him, refreshed his weary spirit, and fed his love of beauty. It made the forest a sanctuary, a studio, and a conservatory in which his artistic nature burgeoned, not least in the beautiful narratives he wrote on the flora, fauna, and the human life and suffering in it.

From youth Goethe has had a profound influence on this patron of art. In two famous lectures, and in numerous allusions elsewhere, he has divulged his incalculable debt to the author of *Faust,* which he reads every Eastertide. In his poetry Goethe sees and depicts everything like a painter, so that the reader has a living scene before him. Schweitzer saw the whole life of Goethe with the eye of an artist, and while he idealized it the artistry in it insinuated itself into his soul as he contemplated in youth the future realm of his own idealistic labors and afterwards when he entered it and stayed in it compassionately with his dauntless dreams of the perfectibility of personality.

The Philosopher

Schweitzer dwells continually on the duty and the indispensable value of thinking; and thinking is a harmony within us. The artist shines in the philosopher. He believes that this decadent age has lost its power of thinking. Men live too much on the surface of life. An intellectual indolence besets them. They dislike what is simple, no longer believing that the simple can be profound. Genuine thinking is humble. It does not place man at the center of the universe, and observes the universe not with a view to explaining it but rather to formulate from its riddle of creation and its destructive forces a theory that is affirmative in deepening the will to live, in giving moral strength, in promoting definite ideas of civilization, and in widening and sustaining a rich humanitarianism. This thinking is reflection, meditation, and when followed through ends in religion.

As a philosopher Schweitzer primarily strives to find a firm foundation for the principles of morality. In the second volume of his Philosophy of Civilization he covers with astonishing acuteness and conciseness the history of philosophy, through Socrates and up to modern philosophers, determined to secure confirmation of his theory of Ethics as the principle of maintaining and furthering life and opposing what harms or destroys life. Ethics is an activity that keeps one's life and all other life in its highest state and moving towards perfection. The same quest is in his study of Indian thought and Chinese. It began in his thesis for the doctorate in philosophy which he entitled: *The Religious Philosophy of Kant.* In it he elucidated in an original manner the parallel in Kant of a critical religious philosophy and an ethical idealism.

Schweitzer believed that what is reasonable is good, and that to be truly rational is to become ethical; that regardless of its indifference to it or even its opposition to it ethics eventu-

ally arrives at the religion of Jesus, for it must come to see that no other relationship to persons is so sensible as the relationship of love, which is the essence of that religion. Illustrating from the life and words of Jesus and of Paul, he contends that the only true ethic is one that is concerned with a man's experiences, hopes, and sufferings as well as with his actions, and with showing that only as a man is purged by his experiences and endures, and freed from the world, are his actions really ethical. Using the word "world" in the New Testament sense Schweitzer by means of Paul's mysticism makes the dying with Christ the ultimate goal of that purification and freedom.

The Theologian

The Church at Gunsbach which his father served has been a beautiful and happy memory throughout Schweitzer's life. He became a minister himself at the age of twenty-four, at the Church of St. Nicholas, Strassburg. It was his custom to preach every Sunday morning at Lambarene. Fragments of his sermons display simplicity, concreteness, and originality. He has had an irresistible urge to impart religious truth both in the spoken and the written word. His patience in research, his love of the historical development of thought in philosophy and theology, have been extraordinary. During his year of enforced military service at eighteen he carried a Greek New Testament in his haversack and made painstakingly detailed study of it, out of which was to come his great books on Jesus and Paul.

As a theologian Schweitzer was systematic not as a master of dogmas and doctrines but as a zealous surveyor of the thoughts in the New Testament, in Early Christianity, and in the more modern lives about Jesus and Paul. These are the foci of his theological thinking, which, while apparently limited, is really vast in its scope and concentrated in its conclusions. He was only thirty-one when he finished *The Quest of the Historical Jesus.* It won at once the ardent recognition of Sanday of Oxford and Burkitt of Cambridge.

Schweitzer did not look at Jesus as presented in the terms of the Nicene Creed, but rather as a person who stood for a living ethic of reverence for life and an active love in the service of God and man. He claimed that we should be thankful that the New Testament gives us only gospels, not biographies of our Lord. From the gospels we derive the person, the idea, in the slenderest historical framework and embellishment. That Jesus himself lived

(Turn to next page)

TWELVE HUNDRED YEARS OF CHRISTIAN SERVICE
That is the Contribution of the Thirty People Shown Above.

Long Time Member Day

It Brought an Easter Crowd in June; It Will Do as Well in October

*by Robert R. Yelderman**

WE HAVE just celebrated our first "Long time member day," in the North Side Christian Church, of Omaha, Nebraska. And believe-it-or-not, on a very hot morning we had an "Easter Sunday" crowd. Not only did the old timers enjoy it, but it was a day that appealed to every age.

Here was how we worked it. For several weeks in advance, we announced from the pulpit and in the church bulletin that Sunday, June 12, we would pay special honor and tribute to our "Long time members" . . . all who had been members from 25 to 60 years. And as our special guest of honor we would have present Mr. E. G. Jones, now aged 88, who 60 years ago, together with his young wife and several other young married couples organized "The Grant Street Mission," which later became the North Side Christian Church.

Nearly 200 postal cards were mailed to families who did not attend regularly and to all the "Long time members." Also the pastor mailed out some ten postcards, to faithful women, asking them to telephone the ten names on their cards and invite them to be at the morning services June 12, at which time special tribute would be paid to all our aged members. A special write-up was also placed in the *North Omaha Booster.* This method of publicity, all combined, really brought out the people and on a hot summer day, North Side Church had an "Easter crowd."

The "Long time members" were seated in special reserved pews. One lady who had been with the church some 55 years lent the pastor some valuable pictures of the church and Sunday school; also of the choir, made some 40 to 50 years ago. These pictures were placed on a display table, and at the close of the service all present were given the privilege of passing by and seeing these interesting pictures, now a half century old.

Also each member of the aged group was given the permission to state in one or two sentences the "happiest memory" he had in his relationship with this church.

The following are typical of the "happiest memories": One lady said, "The happiest memory I had was when I had the privilege of teaching the women's Bible class and we had by count 75 women present in the class." Another said: "My happiest memory out of the past 55 years, was the day we entered this new church, March 31, 1912. My husband served as the chairman of the building committee."

Mr. Jones was given two or three minutes to state his most outstanding memory and he read excerpts from "the launching of the Mission Church."

Perhaps the outstanding treat of the day was when Mrs. Katie Mangum, who was for many years the outstanding soloist of the church choir, sang a solo. Although nearing 75 years of age, Mrs. Mangum sang beautifully and all agreed, after hearing her, that "Mrs. Mangum was still a great singer."

Yet another picture which attracted much attention was one of "Princess Long," the foremost woman evangelistic singer of the Christian churches of America 50 years ago. This picture

*Minister, North Side Christian Church, Omaha, Nebraska.

was made of her when she sang in a great revival meeting 46 years ago.

In keeping with the occasion the pastor preached on the theme, "Every stone a memorial" (or why this church was built). Text, Joshua 4:1-7. If every brick, and every stone had a tongue and could speak, they would speak forth as with the voice of an angel, telling why this church was built.

We had never used such a day as this, on which we paid special tribute to our aged members. But it was so touching, and so tremendous in its appeal to the entire membership, that we plan to use it each year.

Pastors of any denomination who have not used such a plan will do well to plan such a service. It will not only bring joy to the aged, faithful members, but will bring an "Easter crowd," even though you observe it on a hot summer day!

And as a grand finale, after the benediction, and the crowds had seen the display of ancient pictures, a professional photographer was present and took a picture of the 30 aged members present.

What a day! What a crowd! What an exhilarating experience! And like the disciples Peter, James and John, on the Mount with Christ, when one exclaimed, "Master it is good to be here," your members, young and old, will feel and say too, "It is good for us to be here. Let's do this again next year."

The Pine Tree of the Vosges

(From page 11)

in the expectation of a speedy and sudden end of the world, in conformity with the thought of his time, while seeming to attach him to a particular time-scheme, really lifted him above any historical circumstances and ensured that his spirit would always come directly to the human heart in the perfect freedom of spiritual power. The "interim ethic" would fit the soul for union with God, and that was the first essential whatever be the times when it occurred. Jesus transcended history and intellectual comprehension, but it was possible to have a true knowledge of him through having his Spirit, which shone through his imposing personality in his ministry and especially in his suffering borne through active love for God and man.

Paul held the interest of Schweitzer because the apostle was an exponent and an exemplar of this Christian ethic and this experience of union with God through union with the Spirit of Jesus. Paul's glorification of love as being eternal in its essential nature and yet as a potent reality in time captivated Schweitzer, as did also the apostle's insistence on thinking in Christianity. Paul's correlation of the eternal and the temporal filled this theologian's heart with admiration and gratitude. Perfection consists in the complete adjustment of spiritual and natural reality. While looking at the things that are not seen, a man can be alive to the things that are seen and that demand an exercise of the ethic of Christ.

For Schweitzer the central problem of theology was how to make clear the thought of God as a personality who could enter the experience of man as a creative power, as ethical will, as eternal love, transforming him into the likeness of Christ. In this glorious experience he may leave on one side all the mysteries of the universe and of himself unsolved without being enervated thereby but rather stirred to self-forgetting service for the "sake of the Name." That theology will never be dated or out-moded.

The Humanitarian

Here comes out in full Schweitzer's real aim in living, in thinking, in seeking God, in being one with Christ. As a humanitarian he reaches the culmination of his thoughts on ethics, the summation of all phases of his life-purpose, the fulfillment of his amazing consistency as a massive personality, played upon by a soft, shimmering radiance of inimitable compassion, patience, gentleness, and Christ-like forbearance. He counted it a high privilege to share the ills and sufferings of the Negro in Africa entirely away from the amenities of civilization. The more complete the sacrifice the more complete the union with Christ. In his boyhood he had heard his father tell of a missionary in Africa, and had been impressed with a piece of sculpture near his home showing the afflictions of the African. He was never to forget them.

The boy Schweitzer was preternaturally sensitive to the sufferings of a dog or an abused horse or a hunted bird. To be on the lower level of comfort and advantage of his playmates he refused to wear gloves unless the fingers of them were removed, or an overcoat, or eat the nourishing soup which was served in his well-appointed home. That sympathy with the sufferer in all creation deepened with the years, so that he regarded it as one of his greatest blessings that he had been allowed to work in the service of mercy.

In describing Schweitzer as a humanitarian there is time only to touch upon his appreciation of the Negro nature. He believed the Negro was freer than the white man. He analysed the Negro's attitude to work, to polygamy, and to the spirit-world with marvellous insight, born of his compassionate service for him. The Negro is a child of nature, and being so is always a casual worker. When circumstances call for it, in his sense of it, he will work with all his might and for long stretches of time; but he has not yet learned what the white man means by continuous work. His polygamy fits his primitive life, and in it he sees that widows and orphans always receive care. To read Schweitzer on these questions is to have a splendid object

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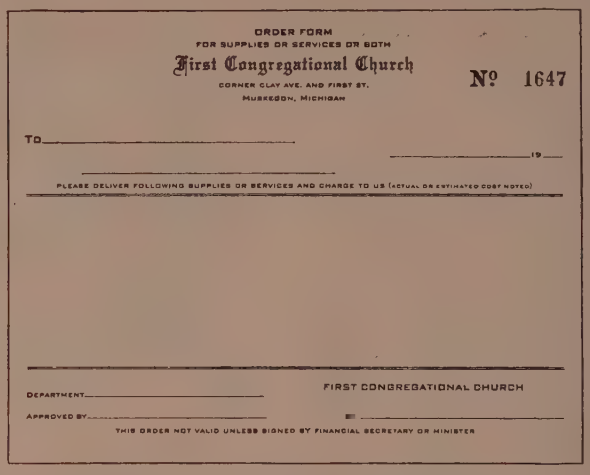

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FOR SUPPLIES OR SERVICES OR BOTH

First Congregational Church
CORNER CLAY AVE. AND FIRST ST.
MUSKEGON, MICHIGAN

No 1647

TO _____ _____, 19__

PLEASE DELIVER FOLLOWING SUPPLIES OR SERVICES AND CHARGE TO US (ACTUAL OR ESTIMATED COST NOTED)

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APPROVED BY _____ BY _____

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When the First Congregational Church, Muskegon, Michigan, places an order, for an item, it must be prepared on the adopted form shown above. It must be approved by either the financial secretary or the minister. One goes to the dealer; the second, a carbon copy on a second color, is retained by the church.

Junior Church Combats Spiritual Delinquency

by John D. Tate

The junior church should be more than a congregation of children duplicating, to a degree, the adult service. It has a special mission to perform. This author who is the Minister of Christian Education in the First Presbyterian Church of Ardmore, Pennsylvania, believes that the chief objective is to combat spiritual delinquency.

EVERY church has a Christian education program, but surprisingly few churches are producing educated Christians. In many cases this is because the Christian education program is not working for the church; instead, a few consecrated leaders are working for a program which is not bringing results commensurate with their efforts. This is frequently the effect of a program too limited in scope. The church school hour, however effective, is not always adequate to train youth against Christian illiteracy. A well planned junior church program can be the added stimulus to strike home the attitudes and factual foundations which constitute spiritual literacy at this age level.

The junior church conducted concurrently with the morning worship service will inject the serum of vitality into blue veined youth programs. It will prepare the way for larger attendance at the morning worship hour as increasing numbers of young people bring parents to sit in church while they attend their own interesting service. It will provide a larger consecutive block of time in which to work with the mind at its most impressionable age. There must be some merit in providing two years of church school time each year if your program is valuable enough to warrant the time; if it is not, then one year is too much. The junior church program will develop leadership ability in youth at an early stage of their Christian growth. It will help to develop a favorable mind-set toward the church at a time when young people are easily alienated from an adult centered program for which they are not yet ready.

It is apparent from the start that the minister is not going to lead this service. In some churches the juniors come into the sanctuary for the first part of the hour, and then beat a hasty retreat right in the middle of a unified worship experience. This is like attending the movies and leaving after the short subjects. It is the least acceptable approach to the junior church program even if an extra "short" is injected in the form of a children's sermon. Far better results are gained when the total planning, thinking, and action is at the junior level utilizing separate facilities and leadership.

Such an approach calls for a competent director and as many assistants as the membership of the group demands. Experience suggests one assistant for every fifteen members. This will vary with the type of program and the reading ability of the group. If the church is located in a community where the progressive philosophy is used in the public school system more assistants will be needed because the children will have difficulty reading aloud, and will have little sense of discipline. So, choose a male director and a capable woman to assist him; throw in a good piano player and some modern audio-visual aid equipment, and you are ready to send out attractive personal invitations for charter membership.

It may not be desirable to pattern your junior church as a small replica of the adult organization with elders, trustees, and ushers; and you may feel the need to keep in distinction from other youth groups of the church; in any case consideration should be given to some form of government by the members. The type of government chosen should be fairly flexible in its authority, as there will be times when the director will desire to utilize it for disciplinary measures, and other instances when he will be forced to keep it in check. A junior church council consisting of three members for every twenty members, elected by popular vote for a period of three months at a time is an acceptable solution. The council is charged with the solemn responsibility to keep order, to appoint ushers on the basis of merit, and to have a voice in the program of the activity period. This is a real part of the leadership training, and it is rewarding to note the sense of personal responsibility and integrity it calls forth from children of super-charged exuberance.

Clearly Defined Plan

The director and his assistants must have a well defined but flexible plan clearly in mind. A three-part program of music, worship, and activity, allowing for much variation within each section will come out about even with the end of the morning worship service, which is an obviously essential feature. If the worship service of the junior church is going to take its rightful and impressive place, two rooms will be needed. One for the informal activities, and another set apart strictly for worship. The sanctity of this second room for its intended purpose should be rigorously defended. In such an atmosphere a rewarding worship experience can be shared by the juniors at a high spiritual level. If the church has a chapel furnished for the worship experience the junior church would undoubtedly hold its worship service only in these surroundings.

A further merit in having a definite schedule is that the assistants may work on a monthly basis and not be missing from the adult service every week, nor at the same time lose touch with the junior church program. The director, however, should be a more permanent leader, and if advisable alternate with one co-director in the middle of the year.

A three-point program tried by experience in a situation where the church school meets from 9:45-10:45 and the morning worship service is from 11-12:15 shows the following program to be easily adaptable.

10:50-11:20 Junior Choir Practice and Hymn Sing
11:20-11:45 The Worship Service
11:45-End of Morning Worship Service. Activity Period.

These time schedules will vary depending on a number of factors. The important thing is to keep the three parts in some balance each week. The junior church is not a baby-sitting agency, and therefore all material and activity is geared to the instruction of children in the Christian faith. This is the final test of all materials and special programs, as there are many

interesting activities which have little relation to Christian instruction.

Immediate Objectives

The immediate objectives of these materials will probably include—increased factual knowledge of The Bible and The Faith, creation of a favorable mind-set toward the church and its program, preparation for personal decision to accept Christ as Saviour and Guide, development of good stewardship habits, appreciation of the World Christian Mission, and increased facility in Christian expression. Thus, materials most frequently used are those dealing with The Bible, Missions, The Church, The Christian Life at the Junior Age, The Christian Home, Social and Spiritual Attitudes and Expression. These materials take the form of films and recordings, dramatics and choral speaking, competitive games and contests, correlated handwork, and the occasional guest speaker who has something of interest for juniors.

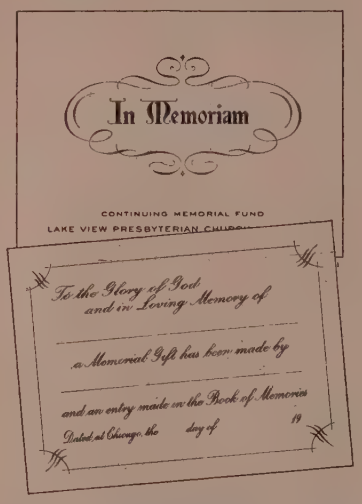
In the choir period at the beginning of the hour, the children combine the fun of singing with the best in junior choir techniques. Sacred music is approached from every angle interesting to the junior mind, from the memorization of anthems and the presentation of a homemade play on the theme of a hymn story, to the singing of the books of the Bible from memory as fast as their lips can form the words. Unless some special musical treat is to be imported for the worship service that day, some musical addition to the worship service is prepared at this "warm-up" session.

During the worship service much variety is used in the form of presentation of scripture, prayers, anthems, and inspirational talks. This teaches a literacy in public worship born of personal participation on the part of the junior.

And finally, in the activity period seldom is the same activity repeated in a single month. Some of the favorite programs here range from the film to the production of a 2 x 2 slide sequence of a biblical play or pageant written and produced by the group; the Bible basketball game originally created by the group as a fast-moving contest for sharp wits; seasonal poster contests; and a game called "Stump the Playwrights" in which two sides each give a pantomime production of a Biblical incident, and their opponents have three minutes in which to guess what it is and where it is found.

Any church, then, feeling the need for a spiritual literacy campaign might seriously consider the truth in the term—Make the junior church work for you.

Memorial Gifts Instead of Flowers


In Memoriam
CONTINUING MEMORIAL FUND
To the Glory of God
and in Loving Memory of
a Memorial Gift has been made by
and an entry made in the Book of Memories
Dated at Chicago, the day of 19

IN MEMORIAM
The illustration shows both the front and inside pages of the memorial card sent the donor.

MORE and more we hear of churches which suggest to their members that gifts of sympathy for the bereaved take the form of memorial gifts for some approved project rather than flowers for the funeral and grave. We have received, from time to time, inquiries regarding the proper planning and announcement of such a program.

The Lake View Presbyterian Church of Chicago, Walter J. Lindemann, minister, is announcing such a plan to its members. Its letter will be of interest to our readers:

Lake View Presbyterian Church
Broadway at Addison Street
Chicago 13, Illinois

Dear friend and member:

When you wish to remember relatives or friends in time of sorrow, we respectfully request your consideration of the following plan: Instead of sending floral gifts, make a donation to the Continuing Memorial Fund of the Lake View Presbyterian Church and send one of the enclosed "In Memoriam" cards. The amount is left to your discretion, but should approximate the sum you would otherwise expend. The sum given is not placed on the card.

The plan is not new, for it is used by many churches, but our card is unique and distinctive, having been specially designed and copper plate engraved for exclusive use by our Memorial Fund donors.

In the near future we shall dedicate a "Book of Memories," given by the family of Mrs. Michael Joseph, to the glory of God and in her loving remembrance. In this beautiful book will be enrolled the names of all departed loved ones in memory of whom gifts were given to the Continuing Memorial Fund. They will be honored in an annual service.

When you have occasion to use the enclosed card you may supply the names in the designated spaces or you may return it to the church office with a memorandum and the names will be inscribed in a professional manner. As you find opportunity to use additional cards, you may telephone the church office and a card will be inscribed. You may, of course, secure the card and sign it yourself if you wish to add that personal touch.

Gifts other than money may likewise be given and so designated on the card. Such gifts would include special items for use within the church, or gifts for other worthy purposes such as educational funds, mission projects, etc. Our Hymn Books, Bibles, Baptismal Font, Cross, Communion Service and Candelabrum are typical of memorial gifts to the church in the past.

Where no special designation is made, the money will be deposited in the memorial account of the church and when sufficient funds have accumulated, your committee on memorials will submit to the governing boards of the church, for their approval, plans for remodeling one of our rooms into a gem of beauty as a Memorial Chapel. As additional funds accumulate or specific gifts are given, a reredos, altar, pulpit, and pews will be added. When this room is completed, an appropriate plaque will be placed bearing the names of those in whose memory gifts were given. The "Book of Memories" will rest permanently on the altar in this proposed chapel.

Trusting you will receive this matter in the same spirit of interest in which we offer it, we remain

Cordially yours,
The Committee on Memorials.

PLANNING TO BUILD?
Make sure that you will receive the
October Church Building Issue
of
CHURCH MANAGEMENT

When the People Called on the People

Whether in Preparation for World Communion or Other Special Season, This Method is Appealing

*by Nadine Butler**

ON a bright Sunday afternoon in September 300 members of a large church in a midwestern city finished their dinner and then went out to call at the homes of some 600 member families in their church.

This was not a usual every-member visitation, and the visitors went out with enthusiasm for they had something to give, not to ask. They carried with them the friendly greetings of the church and an invitation to attend the observance of World Wide Communion the following Sunday.

How the idea of a Friendly Every-Member Visitation started no one knew. It was found floating about from group to group at a planning retreat for church officers and workers early in September; and to men who had at times met with rebuffs during the financial canvass the idea had a wholesome sound. To others it appeared a good antidote for the no-one-from-the-church-ever-calls-on-me complaint.

When someone said, "Let's do it!" the "yes" response was unanimous.

And so, in three weeks' time plans and preparations were complete for a visit to the home of every resident member of this congregation of 2,100.

This is the story of that church's venture, and here is its procedure which, though brief and uncomplicated, proved adequate for sound results.

Why?

First, the purpose of the visitation was defined as a simple friendly call at the home of every church member to convey the greetings of the church and to bring assurance of the church's interest.

Second, an invitation to personal rededication and renewed loyalty was to be quietly presented through a printed message from the minister which could be read and pondered after the caller had gone.

The invitation to World Wide Communion was important, but secondary, for church people had already been notified of the event through announcement in church and city papers. The event did, however, provide an easy entering wedge into conversation and added emphasis to the purpose of the call.

Who?

Who should be called on? All members of the church—regular attendants, active workers, those of spasmodic interest, shut-ins, the aged; but most important, the grumblers, and the "dead wood."

Who should do the calling? A selected list, or volunteers? Remembering some of those who are active, but easily classified as complainers, gossips, and generally negative personalities, the decision was for a group of people chosen for their pleasant manner and their known loyalty to the church and its work. To obtain results positive for good, the attitude of the workers must be positive.

Twenty people at telephones called names supplied them by the church office and the result of their work totalled 300 people who agreed to devote the last Sunday afternoon in September to calling on a few of their fellow church families.

How?

Paper work and general organization was done at the church office.

The church secretary, with the office addressing equipment, prepared on 3 x 5 cards a file of all families in the parish in which there were members of the church. To the name and address were added the names of member children, if any, and the year in which each person joined the church. Here and there a pertinent fact was added to help the visitor or to steer him away from a possible delicate situation, but such informations were few.

At a pot-luck supper the names were distributed. Having been previously arranged according to geographical location, most of the calls were within an area of a few blocks, although the location could not necessarily be near the home of the caller.

Going out in pairs, the callers would in most cases be a married couple, but occasionally two single persons worked together.

Instructions were brief.

First, the callers were told, the families should hear about the annual observance of World Wide Communion for which the first Sunday in October is set aside. Many of them would not know the meaning of this day each year on which Protestants the world over, all races and colors, are united in a common celebration of this sacrament. Invite them to come.

Supplied with a card, written by the minister and specially printed, visitors were asked to leave one for each church member, adult or child. On it, and designed to be read at leisure, was the church's printed invitation to personal rededication to the church, to the Christian purpose, and to every area of the Christian life. Included in the message were these suggestions which any person might use in his own life to direct his best effort toward personal recommitment.

> Recognizing our dependence on the God that was in Jesus Christ, concerned for the welfare of mankind, and aware of my own spiritual need, I hereby rededicate my life to the Christian Way, notably: (Check as many as you desire)
>
> ____1. I will attend the World Communion Service of our church.
> ____2. I will attend the services of our church with conscientious regularity.
> ____3. I will seek Christ's guidance through the Word of God and daily prayer.
> ____4. I will urge others to share the Christian Life, Cause and Church with me.
> ____5. I will seek Christ's spirit in our home and family life.
> ____6. I will endeavor to express the spirit of service in my vocation.
> ____7. I will engage in such recreations as will lift the level of living.
> ____8. I will give generously of time and money to our church and community.
> ____9. I will cooperate with the forces of social righteousness in our country.
> ___10. I will pray for Christ's Kingdom in our country and among the nations, beginning in our church and my life.

This card of rededication was designed to be kept by the member as a reminder of his intentions, but many were returned to the minister checked and signed.

Attached to this card by perforation was one on which, by writing his name, and bringing to the service or

*Church Secretary, First Congregational Church, Madison, Wisconsin.

mailing it, anyone could tell the minister of his wish to recommit himself to his church and to the cause of Christianity in the world.

And so it was that with this preparation, and with the stimulation of meeting with others who were to share in the project, 150 couples, each supplied with the names of four or five families, started out after dinner on the last Sunday in September to pay a friendly call on their church fellows. The people were expecting them—they were, that is, if they had read announcement of the event in the parish paper.

What They Found

A cool drink and cookies awaited some. In one home the callers were served fresh cider and doughnuts and enjoyed so interesting a visit that their other calls had to be finished in the evening. Another couple were held in conversation so long at each home that their calls were not finished until the next evening. They talked about the weather, the World Series, vacation trips, fishing, and many other everyday topics. But most of all they talked about the church, what it is doing, accomplishing, needing. They listened to complaints and commendations, dislikes and affections, with equal graciousness.

Through an oversight in the assigning of names, two aged ladies living in an apartment were called on by two pairs of visitors instead of one. Early the next morning one of the women called the minister. What a wonderful afternoon it had been! So much company hadn't been to their house in one afternoon for years, and such pleasant people to talk to! Would there be another calling day soon?

But there were homes, too, which opened doors grudgingly or without interest.

"Are you after money again so soon?" said one woman when told her callers were from the church.

"You're the first people from the church except the minister who have come here since I joined," said another.

"My mother-in-law is here and I can't ask you in," was the abrupt and puzzling greeting which met two especially lovely ladies. But that conversation on the front doorstep, though it lasted but a few minutes, brought out news of an infant child's illness and a feared eviction notice. A few minutes of the kindly interest of two visitors brought a pleasant good-bye which contrastd with the earlier curt greeting.

Many calls were but a few minutes in length, but most were longer. Because in the conversations facts about the family or attitudes toward the church were often revealed, many memorandums of value to the minister were written on the family cards and returned to the church office.

A young couple new in town and in the church had not yet associated themselves with a church social group. An aged woman would like communion brought to her but hesitated to mention it to the busy minister. Johnny didn't like Sunday school. A mother with three young children couldn't go to afternoon meetings because of the expense of hiring someone to care for the children.

As family cards were returned to the office, the minister and secretary carefully went over each notation. Names were sent to organization leaders for contact; the minister took communion to the aged lady; Johnny's Sunday school teacher gave him something special to do, making him feel more important to the class. The young mother was called for and taken to a group of young women meeting in the evening while husbands cared for the children.

Families not at home on Sunday afternoon found cards in their door and a personal note telling of the visit. And although no follow-up calls were required, there were interested visitors who returned later in the week when the family was at home. Others telephoned.

Results

Results of the Friendly Visitation have been seen in many ways throughout the months since September. An immediate consequence was the increase by some 400 in attendance at the World Wide Communion service. But this was not of as great significance as other signs.

First, there was a pleasant feeling of good will throughout the parish, often not something one could put a finger on, but nevertheless felt. It showed itself in the many favorable comments about the visiting day.

Second was the discovery of dissatisfaction and needs which could be, and in many cases have been, remedied. The person not entirely happy in his church was given the chance to unload his feelings to a lay person. And that is sometimes an almost adequate remedy in itself.

Third, a by-product of the project but of no small importance, was the enthusiasm of those who carried out the work. Most callers expressed pleasure in the experience and the willingness to help again if another project were undertaken at a later time. The group of 300 chosen for the work included many of the newer members, and to some it was their first service to the church.

The Friendly Visitation is, indeed, no new idea. It has been carried out in many churches under varying procedures. But it is an idea that could be of value to a church of any size. In the large institution which does not have a parish caller, and in which it is with great difficulty that the minister adequately covers his congregation with a personal calling program, the project fills the greatest need. Carried out at the beginning of a low-attendance season — summer, for instance — lagging interest could be enlivened; if at the beginning of Lent and Advent, these high seasons of the church year could be made more meaningful. Enlarging the list to include non-member families in the parish could broaden the program's usefulness to the gaining of new members.

If the people calling on the people once, twice, or repeatedly, can assist the minister in this personal attention to his people, the visitation can be one means of gaining significant results from an easy and pleasant project.

Ministerial Oddities

(From page 6)

thing fresh and new." To a large congregation at St. Paul's Cathedral he said: "The mission has given us a fresh cause for thanksgiving to God and a fresh impulse to service for the future."

* * *

Dr. Wand addressed the following letter to the general secretary of the Free Church Federal Council. "Now that the mission to London is over I feel I must write to you to express my thanks for the support which I have received from so many Free Churchmen of every denomination. I have had abundant evidence that both in public and in private Free Churchmen have been supporting the mission with their prayers. I am very conscious of the help we received in this way and I am deeply appreciative of the interest shown by Christians who are not of our denomination. I should be grateful if you would give the widest publicity to this letter in Free Church circles."

It takes time and energy to show people that your interest includes more than your own affairs and obligations, but it is the only way to win affection and love.

* * *

If someone is laughing at you, just join in the laugh. Then he will be laughing with you, and whenever you can get someone to laugh with you, you've gone a long way toward making a friend—and a good one.

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● The Rev. and Mrs. Otto Scheib stand by as Howard Heckner *(center)* operates Filmosound 16mm projector.

REV. OTTO SCHEIB of Immanuel's Evangelical and Reformed Church of Neenah, Wis., says:

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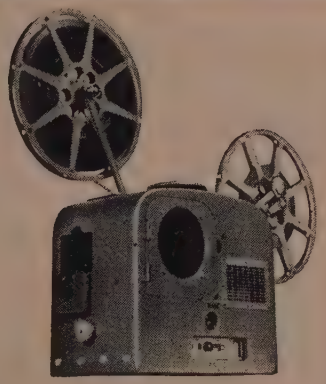

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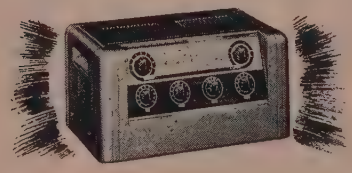

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The Roots of Preaching

A Stimulous to Creative Study

OUR purpose in this opening section is to accumulate month by month the ideas which would, if read by a preacher, start him on the preparation of a worthwhile sermon. Recurrence is the concept which helps. You see an idea or a subject in one place. It pops up somewhere else. It acts as a center around which thoughts cluster. Supposing you see a news item about college students desiring jobs with security. Pursue the idea. Have you heard anyone else talk about security? What would you read about it? How does it relate to adventure, to faith? Look up the word in a dictionary, even in Roget's Theasaurus. Is there anything in the Scriptures bearing on it?

Harold F. Carr

REGARDING OUR READING

It is easy for a minister to assume that social workers, even scholars in the field of social science, have not attained a literary status worthy of attention. For a long time social science wasn't considered science by anybody except a few sociologists and they weren't sure. That isn't true now. Toynbee's *Civilization on Trial** and his writings on history have raised some ideas about civilization, culture, religion and social science which have to be understood. So has Sorokin, the social scientist of Harvard, who wrote *The Reconstruction of Humanity.***

And now comes Stuart Chase with a book, *The Proper Study of Mankind*† which has as a sub-title "An Inquiry Into the Science of Human Relations."

Reading in this field requires us to get some definitions very clearly in mind. What do we mean by a culture? What is a working concept of civilization?

Of course we will want to add what no one of these writers would feel called upon to emphasize completely, just what we think Christianity and the church should do about the issues raised.

The words, lists of needs, the challenges and possibilities recur in the writings of social scientists in a way to evoke good sermons.

IN A MANNER OF SPEAKING

If preaching is easy for us we are missing something. Since it is difficult we should not act as if it were easy. Control of our emotions is necessary. That doesn't mean we should stifle our enthusiasm or hide our tensions. If we can't get excited about something in every sermon we ought to examine our sermon material or see a doctor to ascertain whether our blood pressure is up to normal.

There are wrongs to face and to do something about. There are lonely people in every congregation listening for encouragement. They want to know how to rate with their fellow men and reassurance that God cares for them. It isn't completely honest to offer these things in a silky voice and a left-handed manner. There is a time to emote. "Joshua commanded the people, saying, Ye shall not shout, nor let your voice be heard, neither shall any word proceed out of your mouth, until the day I bid you shout; then shall ye shout." (Joshua 6:11)

There are many people at work who can't raise any enthusiasm about their work. Did you ever see a theatre ticket seller who acted as if he cared where you sat?

Of course we should not pump up the stentorian tone or use gestures to indicate a fire which isn't there. We should do our checking before hand—to have something to say so important we can't be conversational about it. If we are properly aware of the needs of the people and the high purpose of the service of worship, and possessed of more material than we could possibly share in the time given, we will show signs of struggle and effort. That's just plain honest. Furthermore — it is helpful.

WALKING WITH THE GREAT

A book once won the Pulitzer prize in two fields. *Admiral of the Ocean Sea*—A Life of Christopher Columbus‡ by Samuel Eliot Morison qualified as biography and as history.

Here is a basic book. It shows how many myths and rumors we mix with facts until we do not know the facts. We almost become unable to accept facts when they are presented.

This Harvard professor and author makes a good case for Columbus' missionary zeal. The discoverer probably had mixed motives but the dominant

*Oxford University Press.
**The Beacon Press.
†Harper and Brothers.
‡Little, Brown and Company.

THE FOLDING TABLE WITHOUT LEGS. FOLDS THIN—2½ inches. LIGHT—any woman can handle it. PEDESTAL TYPE—permits more people to be seated in comfort. Non-tipping. METAL BOUND EDGES. POSITIVE LOCKING—simple, foolproof. EASY TO CARRY—tucks under arm. SIZES—30" x 72"—30" x 96"—36" x 72"—36" x 96". Low tables for kindergartens. Adjustable height tables. Write for Circular, Prices, etc. on "The Table That Never Disappoints."

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one was a missionary spirit.

The precision and literary quality of the book, even if sketchily studied by use of index and outline, will do something for the mind of the reader.

Dr. Morison made the voyages as nearly as possible under conditions like those which Columbus experienced. He shares a spiritual understanding too. "Waste no pity on the Admiral of the Ocean Sea! He enjoyed long stretches of pure delight such as only seaman may know, and moments of high, proud exultation that only a discoverer can experience," counsels the author.

PREACHING IN OCTOBER

Not because Columbus Day comes in this month is this the month of discovery. It simply is in the autumn air.

A layman had just attended a religious conference. "I enjoyed every lecture and learned much. I find that I have retained more for my daily life from the speakers who did not quote all the time. The most helpful ones talked from life."

There is an artificiality and shallowness in the thinking of anyone who reads too many books about books. Unless! Unless a portion of toil, personal adventure and actual association with people is added.

For the preacher that means going back to the sources of some things. To let others help in Bible study is imperative. It does not free us from seeing what we can find for ourselves in this source book. What does a great theologian know about the people in our town? He knows some good things but he does not know all that we can know. People are source material. And so is God. If we haven't worshipped and listened till something comes from The Source what good is preaching?

A great scholar tells of the way in which he governed his time and energy while studying. "I demand of myself that at all times I must be doing one piece of work carefully and well. Some things I have to do with some respect and effort but not with all of my talents." By the same token, we cannot create everything we use. But we should discover something!

A BASIC IDEA

Many denominations are impressed by the influence gained by having suggested sermon themes on which ministers will preach.

One of the many values in this procedure, whether for a denominational or a local group on an interdenominational level, is that the themes chosen are usually basic.

No minister should accept such a challenge unless he can find for himself that these themes are basic. Unless he can see where such a sermon would be of definite help to some person or persons, or feel that from his own meditations, observations, study and experience the theme is timely and eternal, he should not do it merely from organizational loyalty.

A NEW LIGHT

A minister in a university town asked the students to write about questions which were troubling them. The sermons he delivered in answer to those questions are collected in a book: *Something to Stand On*§ by Lewis L. Dunnington.

The author was surprised as most of us would be by the questions. His answers are interesting. They are more than that. They are independently honest and evangelistic at the same time.

§The Macmillan Company.

Gimme! Gimme! Gimme!

A Suggestion for Simplifying Financial Appeals

*by John H. Sandmeyer**

IN THE horse-and-buggy days they used to say that a preacher worth his salt should be able at the drop of the hat to pray, tell his experience, or take a collection. It is getting less important in our time to pray and tell ones experience and increasingly more important to take the collection. Clemenceau is credited with having said that diplomacy consisted in getting the most feathers with the least amount of squawk. In the matter of special collections the squawk is getting more and more strident and diplomacy less availing.

There are the denominational boards, the causes, the eleemosynary institutions that want a special presentation and collection on Sunday morning. So they bombard the parson with heaps of pertinent literature. It is well turned and expensive. There is so much of it that any pastor's share could well cost anywhere from $50 to $200 in the course of a year. Just to glance through this heap of material is a time consuming matter. The folly of this great concentration on the pastor and on a Sunday service of worship must be apparent to anyone who will reflect upon it. Is there not a point of diminishing returns all around on account of incessant prodding? Have denominational agencies missed the boat financially speaking? Is our financial approach outmoded?

The other day a layman said: "In our church we underwrite our annual budget of $24,000. This entails quite an effort. Then we wait a few months until the people have forgotten about that drive, when we begin needling the congregation for this and that, until we have taken them for about $4,000. I am sick of such tactics. They spoil the service for me. Besides I question the ethics of the procedure. It is not a matter of stinginess with me, it's a matter of being pestered." An advertising executive made inquiry among non-church goers as to why they did not attend church. Chiefly there were six answers given. The top reason: too many money drives and appeals in the worship services. One who is expert in church statistics tells us that while church giving has reached new highs, per capita giving is the lowest in twenty years. Recently the churches of a certain community banded together and advertised that they were about to make their annual canvass simultaneously. There was no bettering of their financial position, I gather from subsequent reports. On the other hand they had publicized their money-consciousness. If concentration is the price of a revival of religion, then why are we concentrating so heavily on the collection?

Singularly enough this week's mail has brought only two appeals for financial aid; but—and here's the rub—also a flood of catch-penny devices to increase the collection. There were ads for coin cards, coin barrels—and a coin church! The last has a good intention, I am sure of that; but it could convey a detrimental impression.

What is the psychological effect of this financial emphasis — first, on the preacher; second, upon the churchgoer? Does this over-emphasis of the collection really make for good financing? Or does it cheapen and weaken the financial structure as far as the church is concerned? The real givers to causes in a community are church people. Therefore social agencies have come to look upon the church as fertile soil. Thus appeals—worthy in themselves—pile up on the harried pastor's desk. Should the preacher look upon himself as heading a collection agency for privileged causes, or should he act as buffer to protect the people in their right to untrammeled attendance upon worship? If present pressures are to continue then pastors should be given a course in business administration or finance as part of their *theological* training. Again, there is abundant evidence that our denominational financial structures are out-moded and need drastic overhauling both in interest of economy and efficiency. A great structure cannot in these days subsist on the haphazard and indefinite approach of "gimme, gimme, gimme."

Let us have in each denomination a clearing house through which appeals for money shall be channeled to pastors much as world service apportionments are now channeled. This would have the merit of official endorsement. And coming through at the same time as the usual quotas, such endorsement would give added weight before the official board, and what is fully as important, these askings would be in hand when the annual budget is made up and so could one way or another become part of it. Moreover there should be official endorsement of such appeals in order to clarify the pastor's responsibility, and also to give him *entre* with the official board of his church.

Currently the following can be done: pledge the next annual budget in full, leaving the weekly loose collections out of the calculations of ordinary budget requirements. Then set these collections aside in a special fund—not to be used for any other purpose—but only as the official board shall vote them to the several extraneous and special causes. There would be brief mention from time to time that the loose offerings were being thus applied to important phases of Christian activity. Thus the congregation would come to understand that the loose collections were serving a vital need as well as contributing to orderly procedure.

For unforeseen or special items mention could be made in the Bulletin that the next Sunday's loose offering will go to the special cause. It could be said for instance that: "Next Sunday being observed as Race Relations Sunday by most denominations, we propose that the loose offering on next Sunday go to the cause of Negro education." In this manner without pressuring the people we may be able to meet a problem that has been steadily enlarging.

However, the whole financial structure of the local church needs re-study. The financial structure now receives relatively more time and attention in the average church than circumstances warrant. New times demand a new approach to this matter. The simplicity and effectiveness of soliciting the annual budget by mail has a tendency to play down rather than spotlight the financial structure. Mail solicitation is becoming the practice of a growing number of churches large and small. It tends to take the barb out of the commonly heard complaint, "The churches are always asking for money." I was amused the other day when I overheard a fine person remark in response to an inquiry: "No, I haven't been to lodge in a long time; it got to costing me from two to five dollars every time I went . . ." For an approach to the canvass of the annual budget by mail consult the September and December, 1948 issues of *Church Management.*

*Minister, Grace Methodist Church, Tonawanda, New York.

A chain is as strong as its weakest link.

Is there a weak link in your church's educational program?

You can have devoted teachers and eager classes and still get nowhere.

Perhaps the weak link is the lesson materials. This is quite probable if you are using the generalized stock offerings of the commercial publishers.

You can remedy this by adopting the teaching aids of your own church publisher, which are specific, timely and geared to your own denominational aims. *Together,* you and your publisher can forge a mighty chain of Christian witness with every link holding.

In these perilous times a lesser effort will only bring disaster.

Progress through Cooperation

YOU NEED YOUR PUBLISHING HOUSE: YOUR PUBLISHING HOUSE NEEDS YOU.

A joint message of the Official Protestant Publishers Group, Box 67, Chicago 90, Illinois

The Portable Pulpit

". . . the Portable Pulpit opens up an entirely new and interesting technique in the field of visual training," says a national training expert.

- The Portable Pulpit enables you to read text for films or slides in a darkened room, while facing your audience.
- By pressing a button switch, the speaker flashes the light in the Portable Pulpit as a signal to the person operating the projector for the next picture, without distraction.
- With an eleven-foot extension cord, the Portable Pulpit can be plugged into any convenient outlet. There are no batteries to give out or replace in the middle of a presentation.
- Made of aluminum in attractive black wrinkle finish, the Portable Pulpit is very light in weight and easy to hold in one hand. A hooded lamp using a standard 15-watt bulb furnishes light for the speaker's text, which is held in place by a sturdy spring-controlled clamp.
- Thousands of Portable Pulpits are in use by speakers and educators, in many fields of visual training—because the Portable Pulpit adds to the effectiveness of every presentation in which strip films or slides are used.

SPECIAL PRICE TO MINISTERS

The standard list price of the Portable Pulpit is $12.50. But the price for use in religious education has been reduced to:

$8.50 plus postage

Mail orders to:

ORAVISUAL COMPANY, Inc.
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Postage will be prepaid if check accompanies your order

The Budget Walk

The Congregation Took a Walk; Saw the Church in Action; Then Wrote the Pledges. Here Is a New Technique in the Every Member Canvass

*by Byon W. Kinlaw**

"SOUNDS like the New Look in finances," said the planning group member. Right she was, for we were planning the best way to present the new budget for the coming year. The decision was to place the project in the hands of the Board of Christian Education. The church program was to be on exhibit, its resources, materials, equipment, and expenditures—all these were to line the Budget Walk.

In the initial planning were members of the various boards—directors, deacons, missions, and Christian education—plus important groups, youth, music, church school, women's guild, and the recreation commission. One minister was in charge of publicity. The other minister sat in *ex officio*. The idea was shared: every phase of church life was to be set forth in exhibit manner and explained in simple terms. Each member present volunteered to take personal responsibility in getting posters made and deciding what was to be used in the visual exhibit of their particular group interest. The church secretary and pastors were charged with presenting the administration exhibit. Enthusiasm sparked with each new idea shared in the planning session.

Near the end of the planning session the path of the walk was outlined. It was decided that the best date was on Palm Sunday after the worship hour. Nearly 500 were expected (541 were present that morning), so plans were made for two lines to join the walk simultaneously. Ushers were to assist: half of the congregation took the lower floor with its exhibit as the other half took the upper floor with its displays. Budget Walk arrows and palm branches marked the trail. Palm branches were purchased to be given out at the end of the worship service. A few objected so we used the palms to decorate the Budget Walk trail. Personnel were stationed along the path where there might be confusion or congestion.

The day before the "Walk" the church was a-buzz with activity. Tables, chairs, banners, posters, equipment, literature, last minute check ups—everything set in order for the event. Rumors were afoot that there would be a "Christian" pig, and some "Christian" chickens in the mission display room. The next day brought many surprises to those who came to church.

The morning worship calendar carried the following announcement:

During the singing of the recessional hymn the congregation will follow the junior choir girls out the east and west front exits of the church, under the direction of the ushers. Please keep in line throughout the entire Budget Walk. You will want to see our church and to know the extent of our program. If you cannot walk around the building, please go directly to the church parlor, as you wait for your friends and family to finish the tour. Remember, please, MOVE ALONG AND KEEP IN LINE! This will avoid confusion and help all to have an enjoyable time.

So began the Budget Walk, which was to be an enlightening experience for all. From room to room the line visited to see what ministries the church gave by financial support of its members and friends. As passing through the associate pastor's office this sign was taped on a bookcase:

This is where Mr. Kinlaw works. Call on him, when he can be of use or service. His responsibilities include: securing youth leaders, planning and organizing, visiting in the parish, Christian education, listening, marriages, funerals, recreations, study and writing, teaching, prodding others, talking to any who will listen, representing your church in community functions.

In the pastor's study was this sign:

This is Mr. Archibald's study. You are always welcome. Your pastor is never too busy to see you. Just ask for an appointment. We give $6,490 to maintain our pastor for preaching the gospel, administering the sacraments, guiding church work, and giving pastoral care to the people. $5,500 for salary, $440 for pension, $200 for automobile, and $350 for convention expenses.

And on the desk was a large poster in the form of a page from a book:

*Associate Minister, First Baptist Church, Springfield, Massachusetts.

YOUR PASTOR'S DAY

Morning

9:00 Studying, reading, writing, planning, sermonizing

10:00 Administration, conference, correspondence, telephoning, planning and promotion

11:00 Interviews and counselling, mechanical tasks, records, errands, favors, business

Noon

12:00 Luncheon meetings or at home

1:30 Appointments in study, counselling, business conferences

2:30 Hospital and sick calls

3:30 Pastoral visiting, funerals

5:00 Supper meetings or at home

Evening

7:30 Board meetings, committees, religious services, lectures, weddings, pastoral calling

An average of 78 hours a week—two evenings at home

You can always see your pastor—just ask for an appointment

There was a sign to identify the church office and inviting any to use its facilities in their work with the church. The church secretary was identified with the following responsibilities:

Acts as receptionist, answers the telephone, listens to complaints, types and mimeographs reams of paper, runs errands, personal favors, clears calendar for all activities, performs secretarial work for boards, committees, ministers, youth groups, women's groups, and community activities, orders supplies, writes publicity and notices; she could use more consideration from all church members.

Clever signs were made and used for the telephone expense, for advertising and radio, postage, office supplies, bulletins, and publicity. Members of the Junior High Fellowship made some attractive posters using their own ideas and initiative in coloring and drawing. Many of the posters were made by a volunteer amateur artist. Our responsibility in items as care and upkeep of old equipment redecoration, custodian services, heat, light, health and cleanliness, (which finds a list of soap, towels, mops, machines, tools, wax under its care) was listed under other posters. Some rooms were marked by the listing of various groups using the facilities.

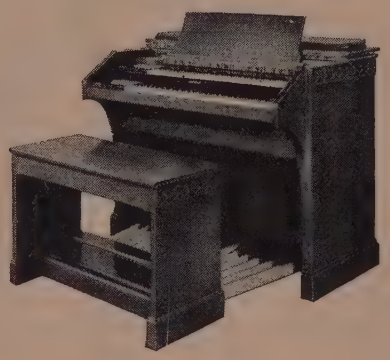
A lady from the guild waited in the kitchen to answer any questions arising from members of the visiting lines. There, as in other strategic places along the walk, original cut-out posters showed how each First Baptist Church dollar was used. Percentage figures were given in these posters while actual budget figures were used in other displays.

In the music displays of hymn books,

Minister says Hammond Organ equal to instruments many times its price!

"I have never heard anything but the highest praise from my people about our Hammond Organ. I think that it produces excellent music, comparable to that rendered by instruments which cost many times the price of the Hammond Organ."

Portion of an actual, unsolicited letter



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organs, pianos, sheet music, choir robes, and instruments, one poster stood out. It was a musical tree. Branches of the tree included various limbs of the musical program, such as instruments, soloists, salaries, repairs, tuning of pianos, etc. The roots of the tree grew out of music. The sap running up was the budget item set apart for music.

The directors prepared a comparison of last year's budget and the proposed one for this coming year. Explanations were given as to where and how the money was counted, and the uses for which it was spent in terms of gas, oil, supplies, etc.

The deacons prepared a display of literature, communion glasses, cost of elements for the sacrament of communion, linen, devotional materials, etc.

The Mission Board provided a thrill for the children. The mission budget was given in a huge banner the length of the display room. A real Yorkshire pig, furnished by a local farmer, and scrubbed to the occasion, behaved in the best manner as he brought to life the agricultural missionary work supported by our church. The farmer has since expressed his desire to give two thoroughbred Yorkshire hogs to our mission field work. Six chicks were peeping in another box to enhance the reality of our missionary cause. In another corner of the room were materials related to our home missionary support of L. D. Mitchell, Negro educator in Chicago. A deacon from a friendly Negro Baptist Church was present to give out literature on this particular phase of missions.

The place of Christian education in developing character and training children, was drawn into focus by charting the walk through several departments of the church school. Some few classes were in session while a fewer number stood at angelic attention before the fruits of their labor. These latter departments had arranged some things previously made by the children.

Not in the least attractive display was the one prepared for the Youth Fellowship. Hard work by a local youth leader, who plans to attend B. M. T. S. in Chicago next fall, made this brilliant exhibit possible. Materials used in all youth work, worship, study, recreation, and missions, were arranged in lovely form. Literature about Baptist colleges, schools, and universities, information on camps, assemblies, Green Lake, Ocean Park in Maine, and other summer programs were displayed, and Baptist Youth Fellowship emblems, symbols, and resource materials were all visited and noted by the people as they filed by.

The Budget Walk was a rare and a rich experience. The importance of everyone doing it—taking the walk—can't be overstressed. It added much to the success of our plans. The comments were many and varied, "I never knew there was so much to the church before." "I'm giving to things of which I never dreamed." "Did you see those kids ganged about the pig?" "We sure do get lots out of a dollar!" "Does one custodian take care of all this building?" And said one church leader, "I saw more today than ever in the years of my service to the church. I'll have to raise my pledge." Only a few of the comments can be listed. The real interest might better be gauged by the healthy increase of pledging which has recently come for the service of others through the First Baptist Church in Springfield.

A Check List for Weddings*

1. Date and Time

Check with the minister or church office as early as possible. Since there are about 50 weddings a year, be sure the time and date you want are clear before making any public announcement.

2. Place

Weddings are performed in: The sanctuary of the church, the Barrett Parlor, the Webster House Parlor, the Webster House Board Room, and the garden. The place will depend largely upon the number of guests expected.

3. Interview

Make an appointment with the minister whom you wish to perform the ceremony. He wants to know both of you personally before the wedding, and his experience gives him something important to share with you concerning Christian ideals of marriage. Allow an hour for this interview, and try to arrange it at least a week before the ceremony.

4. Flowers

In planning flowers be sure your florist is familiar with the arrangement of the room where you will have the ceremony, and that he is clear as to where the flowers are to be delivered and when. Check this with the church office or janitor. Also let the church office know how the flowers are to be disposed of after the ceremony.

5. Rehearsal

For weddings where there is music and a bridal procession, it is necessary to have a rehearsal. This is usually arranged for some evening before the wedding. Allow an hour for the rehearsal. The bride and groom, their parents, their attendants and ushers should be present.

6. Music

Arrangements for music should be cleared with the minister. The church will provide the organist for all weddings in the sanctuary. The church will provide the pianist for other ceremonies if this is desired. Fees for these services are indicated on the next page. Guest vocalists may be invited by the couple or will be secured by the church if so desired. Check with the organist or pianist on any vocal solos and on any special numbers you wish played in the recital, so that the music may be secured if necessary. Arrange for your soloist to have a rehearsal with the accompanist, possibly on the evening of the wedding rehearsal.

7. Reception

Contributing members of the church may use church or Webster House facilities for a wedding reception, but must clear all arrangements carefully with the church office. A fee of ten dollars is charged to cover cleaning expenses.

8. Photographs

Photographs may not be taken while the ceremony is in progress. The ministers will be glad to cooperate with you for photographs taken before or after the ceremony.

9. Schedule of Fees

Sanctuary

For the use of the building	$20.00
Organist	10.00
Janitor	5.00
Rental of Crash for Aisle	4.00

Barrett Parlor

For the use of the building	5.00
Pianist (if secured by church)	5.00
Janitor	3.00
Rental of Crash for Aisle	4.00

Garden

For the use of the garden	10.00
Janitor	5.00

The amount of the minister's fee is left to the discretion of the groom.

There are no general fees for small weddings at Webster House, unless the services of the janitor are necessary.

(Turn to Page 26)

*This is a reproduction of the copy of a four-page leaflet distributed by the Lake Avenue Baptist Church, Rochester, New York, Gerald Watkins, pastor. It is published here by special permission.

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We are so much in love that we want to establish a home, where we may throw our protecting love about our children, and rear them in an atmosphere of love and tenderness.

We are so greatly in love that we want nothing to mar the beauty and lasting romance of our union. We believe our marriage will be a lasting one. But thousands of young couples equally in love have taken their sorrows and differences to divorce courts, where romance and bliss have ended in bitterness and recrimination.

We believe that to make our marriage a glorious success we shall need the guidance of God. Therefore we solemnly pledge ourselves

. . . to pray regularly for divine guidance in planning our home, our lives and our fuutre;
. . . to attend as often as humanly possible the church of our choice;
. . . to go, together, to the minister who married us, or to some other minister, with our differences, before going to a lawyer.

_____
GROOM

_____
BRIDE

_____
MINISTER

"As for me and my house, we will serve the Lord"
Joshua 24:15

FOR MORE PERMANENT MARRIAGE

Cecil G. Osborne, minister of the First Baptist Church, Burlingame, California, asks those coming to him for marriage to sign the above covenant.

A Check List for Weddings

(From page 24)

There is no charge for the use of property for the ceremony in the case of families which contribute regularly to the church.

It is suggested that the fees be paid at the time of the rehearsal. A bill will be submitted if requested.

O perfect Love, all human thought transcending,
Lowly we kneel in prayer before Thy throne,
That theirs may be the love which knows no ending,
Whom Thou for evermore dost join in one.

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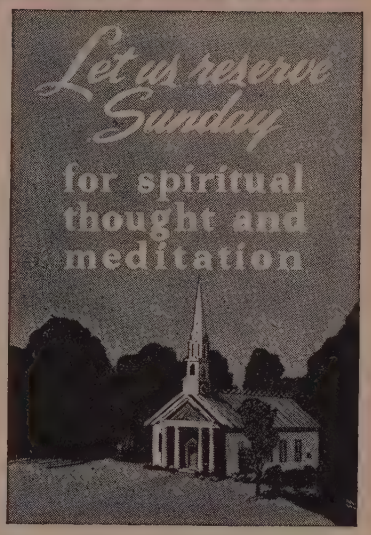

Discussion Techniques Available to Churches

Ministers Find This Method Produces Results

*by John Edward Lantz**

LET us survey some of the variations of group discussion and visualize how they may be used by relatively large groups, that is, by groups having more than twenty or twenty-five members. The following patterns may be used from the pulpit during Sunday morning services, for church-school classes or Sunday evening programs, or for special educational meetings during the week.

Usually the following variations are used by co-acting groups rather than by face to face groups. A co-acting group is one in which the members act as a body, think about a problem, and try to discover its solution the same as a face to face group does. It is larger, however, and hence the members cannot be seated so that each one can see every other one; and neither does each have an opportunity to speak.

The Dialogue

The dialogue is a variation of group discussion. It consists of two persons carrying on a conversation in the presence of other people for their edification rather than for the benefit of the discussants themselves. The leaders speak to each other, but they do so for the welfare of the larger listening group. One of the leaders usually assumes the role of a questioner and the other the role of a respondent, the question-and-answer method being employed as the basis of the colloquy. Occasionally, however, they carry on a somewhat formal conversation in the nature of a running commentary instead of using the Socratic method.

Many themes can be developed quite fully for a group by the use of this method. The two leaders need to prepare their material in advance for the dialogue just as carefully as for leading any other type of discussion.

The Panel

The panel is another variation of group discussion, being much like the dialogue except having more than two discussers. It usually has from two to eight in addition to the chairman. They carry on a more or less formal conversation on a particular topic in the hearing of a congregation for the benefit of the listeners. Animated conversation is the method used and not the public address. The members of the panel speak to one another, not to the congregation, but they speak so the congregation can easily hear them and follow their line of thinking.

One member of the panel should serve as the chairman, frequently assuming the role of a questioner and encouraging the other members to serve as respondents. His responsibility is to guide the thinking and speaking of the participants in such a manner that the important aspects of the topic are adequately treated. The chairman, who is himself a member of the panel, should open the discussion and conclude it, or have some one else do it for him. A panel is most fruitful when followed by a forum, as it was originally used by Harry A. Overstreet at the 1932 convention of the American Association for Adult Education.

The Symposium

The symposium is different from the panel. It usually consists of from three to five speakers, besides the chairman, who are more or less experts in their respective fields. Each delivers a prepared address on some aspect of the general problem under consideration and is expected to emphasize some supplementary or contradictory phase of the topic.

Each speaker is usually assigned his topic and given a specific length of time to speak. The chairman should introduce the general theme and each individual speaker, much as the moderator Mr. Denny does in opening the Town Meeting of the Air. Regarding this Town Meeting, it is interesting to note that it opens as a symposium, then

*Lecturer in Speech, Vanderbilt University, Nashville, Tennessee.

becomes a panel, and finally closes as a forum.

Symposiums are common at conferences and institutes of an educational nature and are especially suitable for large gatherings. They have great possibilities for use in the church. They are not intended to be inspirational so much as informational, since they accentuate various aspects of a given topic.

In June, 1947, the George Peabody College for Teachers at Nashville, Tennessee, conducted a "Conference on Education in Other Lands." On the conference program two symposiums were listed, one of which is as follows:

Symposium: Observation on Education in Other Lands

Japan: G. W. Diemer, member, United States Education Mission to Japan; president, Central Missouri State College

India: Mildred Shepherd, teacher, Lal Bagh Girls' High School, Lucknow, U.P. India

South America: Mrs. H. Kerr Taylor, Associate in Missionary Education, Educational Department of the Presbyterian Executive Committee of Foreign Missions

The Forum

The forum is the question-and-answer period which follows some other form of oral presentation at a public gathering. It may follow either a lecture or sermon, a dialogue or panel, a debate or symposium. It provides an opportunity for each member of the congregation to ask any one of the speakers a question or to state his personal views on the topic being considered. It is often wise to limit the time any one member of the congregation may speak, say, from two to three minutes. Then, too, the chairman (or presiding officer) always has the responsibility of trying to keep all remarks related to the subject and pertinent to it.

The chairman of a forum really has a large responsibility and what can turn out to be a very difficult task. To be successful he must know the temper of his group, must be familiar with the various aspects of the topic being amplified, and must know the ins and outs of leading a discussion effectively for a large group of people. The Town Meeting of the Air is probably the most outstanding forum in America today despite the fact it is modified in that members of the audience cannot express their personal views but only ask the speakers pertinent questions.

The Round Table

The round table refers to a comparatively small group of people, frequently seated about a table, carrying on an informal discussion among themselves for their own enjoyment and enlightenment—and not for the benefit of another group, except in the case of radio broadcasts. The round table usually meets alone and not in the presence of other people. All members of the group are encouraged and expected to participate in the conversation. In this respect it is synonymous to a small informal conference. The procedure is not carefully planned nor outlined in advance, hence it is always quite informal in both procedure and spirit. The round table meets to talk about a certain topic and usually feels free to let the discussion take its course and lead where it will so long as it expresses the will of the members and is related to the topic at hand.

A round table is customarily used in lieu of a forum; that is, it usually follows a lecture, a dialogue, a panel, or a symposium. Instead of having a forum, a congregation could decide to use the round table. To do so it would divide itself into small groups of ten or twelve persons each, then each group would meet separately to discuss the topic at hand and its previous presentation.

Each round table needs a capable leader who serves as the chairman. It is his responsibility to report back the trend of the deliberations to the reassembled group or to the general chairman.

Biographical Sermon for September

Herbert George Wells — Prophet, Philosopher

by Thomas H. Warner

And it shall come to pass afterward . . . your sons and your daughters shall prophesy.—Joel 2:28.

HERBERT GEORGE WELLS was born September 21, 1866. He died in his sleep August 13, 1946. A writer asks: "How and why did Wells happen? Heredity is left dumb and blushing. He was the son of a professional cricketer and a lady's maid. Yet this unlikely pair, near the bottom of the Victorian social hierarchy . . . produced an iconoclastic genius."

Another writer says: "He was a man born without advantages of wealth, bred without easy aids to education or advancement. His career from obscurity to the forefront of the world's sages is one of the glories of British working-class history."

"Precocious, untidy, amiable and poor at games" is his own description of himself as a lad.

His mother wanted to make him a draper (dry goods clerk). "That hell of a life," as Wells called it, lasted for nearly four years. At eighteen he rebelled and escaped from behind the counter.

With no money Wells went to London and became a Socialist and a scientist. At the South Kensington School of Science he neglected the business of passing examinations. But he became a schoolmaster.

Ill-health and overwork broke him down. In the end the mediocre schoolmaster became a first class writer. Wells had to write, there was nothing else for him to do. He had already acquired that clear, forceful style that characterized his works.

Wells had some fifty books to his credit. They covered sociology, political economy, history, science and romantic novels. His play, *The War of the Worlds* which had as its theme an invasion from Mars, caused widespread panic in the United States in October, 1938, when an adaptation of it was broadcast by Orson Welles.

The book that started his career was *The Time Machine. The War of the Worlds*, published in 1898, put Wells in the forefront of writers of scientific romance. *Tono-Bungay* afforded him an opportunity as a social reformer disgusted at the wrongs and muddles of modern life. In *A Modern Utopia* he presented a design for an ordered universe.

Wells' *Outline of History*, presenting the story of mankind for the average reader, brought him rich monetary rewards. It has been translated into almost every language. In one year more than 500,000 copies were sold in the United States.

In *The Shape of Things to Come*, published in 1933, the year Hitler became chancellor of Germany, he not only predicted the second world conflict, but placed the incident that started it in Poland. In that book he also foretold the doom of the Japanese empire. But he predicted it would come through a decline in the birth rate,

(Turn to Page 30)

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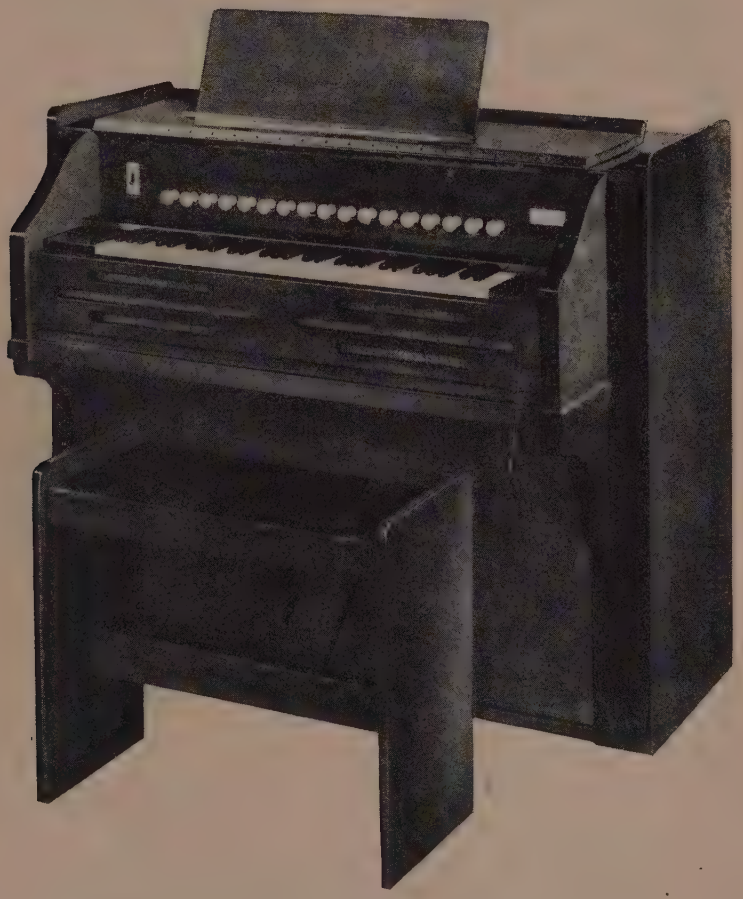

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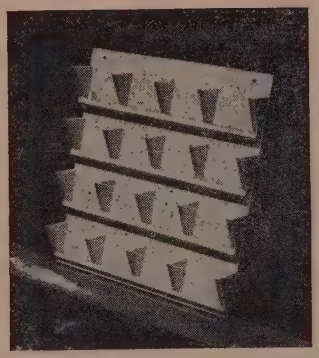

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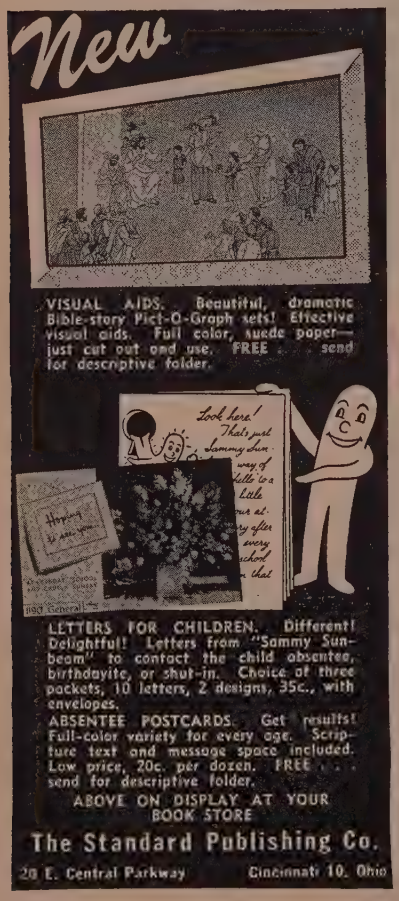
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Biographical Sermon for September

(From page 28)

following an epidemic. In other words he foretold the use of aviation in war and the coming of atomic energy.

Wells proved himself the greatest and most successful prophet of our time. And he helped to make his prophecies come true, by continuous and ruthless propaganda, and by educating people in spite of themselves.

Wells was a pacifist. He was known everywhere as the foe of war. In 1934 he predicted "a war to end war by 1940." He said that by that time the world would be sufficiently recovered from depression to "engage in wholesale human slaughter." He denounced Hitler from the beginning. In 1933 he said: "I wish it was only by book burnings that intolerance vented its malice. Unhappily it does not stop at the burning of books." Long ago he began to preach the necessity of cooperation on a world-wide basis if the curse of war was to be removed from the earth.

Wells startled the British people by an unprecedented attack upon the royal family. In a published statement he demanded to know whether the king's family was involved in the huge sums which the House of Commons had been told the Italian Fascist government had paid to Sir Oswald Mosley, the British Fascist leader.

He said of the royal family: "Even this German-ruled monarchy, which links the English with the crumbling monarchist system of the world, is menaced by a gathering accumulation of revelations. . . . Why cannot these tainted people do the sane and patriotic thing while they may still be treated with consideration? Now they can be bought out and set apart with the sort of dignity and honor they value. Later on their dismissal may have to be ruder."

Wells suffered two defeats in his efforts to enter Parliament. In 1922 and 1923 he was a Labor candidate. After that he confined his political activity to writing.

A writer said: "Wells is dead. Whatever his countrymen may accord him on the path to the grace, whatever may be said or written about him in these next few days, no immediate tribute is likely to assess with full justice the scope and majority of his contribution to human progress. . . .

"As a social reformer, as a novelist, as a prophet, as an historian, as a controversialist, as an internationalist, as a personality, in any one of these roles he would have stood giant-high among mankind. But he played them all indefatigably, even in ill-health, spurred by his conviction that the possession of astonishing mental powers was a privilege which carried with it an inescapable obligation to serve his fellows. He greatly enriched our literature, broadened our vision and improved our lives."

An American writer said: "H. G. Wells who died in London yesterday at seventy-nine, has been an American as well as British oracle for nearly a half century. . . . Therefore the world bows in tribute to a great novelist, a philosopher and man of affairs.

"Ask who H. G. Wells was and the answer might be 'the famous socialist,' and it would not be improper, as his economic theories gave direction to much of his thinking. His philosophical origins were like Shaw's, and both dramatized the plight of the less fortunate. Both were preoccupied with the injustices and disorders of the economic system. They were 'alarmists'."

A dispatch from London said: "The greatest prophet of our time is dead. The voice of H. G. Wells is silent."

HOW TO FISH ON SUNDAY

BY

REV. CECIL F. McKEE

WILL BE DISCUSSED DURING THE 11:30 A.M. SERVICE JULY 31, 1949 IN FIRST CHRISTIAN CHURCH BY REV. CECIL F. McKEE

Cecil F. McKee, minister of the First Christian Church, Huntsville, Texas, found that this two-page leaflet created interest in his sermon.

Read
CHURCH MANAGEMENT
Found in Prospering Churches

The Pine Tree of the Vosges

(From page 12)

lesson on the tolerance of genuine humanitarianism. With a fine touch of humility and responsibility he would say to the Negro: "I am your brother, it is true, but your elder brother."

Schweitzer also believed that the Negro had stronger reflective powers than the white man, illustrating his theory that thinking at its highest and most fruitful consists in reflection and meditation. Consequently, he watched carefully for the Negro's responses to the spirit-world, and was often surprised at first by his inevitable and clear approach to some of the great questions of human life relative to the unknown, the spiritual, the ultimate. He is pre-occupied with such questions directly and habitually: human relations, the mysterious forces in nature, and the infinite source of them. So our "tree of life" did not grow in an alien environment however unfriendly it may have seemed to a casual observer from civilization; rather it found there just the right conditions for its utmost productivity in thinking, in ethics, in theology, in humanitarian service, in a living experience of God through the love of Christ. And over all this smiled the artist as he saw the beautiful, the true, and the good increasing in his part of the forest primeval.

NEW BOOKLET DESCRIBES WESTINGHOUSE FILMS

Westinghouse sound motion pictures and slide films for education and entertainment programs are described in a new 46-page booklet announced by the Westinghouse Electric Corporation.

The booklet discusses the no-charge basis on which the films can be borrowed, and information on the available size, projection time, type of film, and shipping weight is given for each film listed. Complete instructions for ordering the films are included as well as information on the operation, care, and handling of the films.

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by Hobart D. McKeehan

SERMON STARTER

Closing the Gates Behind You

MUCH, if not most, of the intellectual energy of modern America is directed toward the creation and mastery of techniques. They are, for the most part, techniques of material and mechanical progress. There was a time when the saint and the scholar were the heroes of civilized society. It is not so today. The man who can conceive and carry out more efficient methods for the manufacture and distribution of material things is the popular and well paid hero of our day. But we do not give anything like equal attention to the techniques of spiritual progress. It is for this reason that what we assume to be success so often ends in failure—failure, that is, so far as human beings are concerned.

The truth is that it is just as essential to have techniques for the development of the soul as for the development of the soil or, to put it differently, for the making of a good life as for the making of a good living. One such technique was offered, by way of personal testimony, by one of the most creative personalities of all time. It was offered by St. Paul to his friends in the Church at Philippi. "But one thing I do, forgetting the things which are behind, and stretching forward to the things which are before, I press on towards the goal unto the prize of the high calling of god in Christ Jesus." (Philippians 3:13, 14)

Almost at the dawn of my ministry I read a very wise and winsome book entitled *Trader Horn.* It was the record of some of the experiences and observations of an elderly but dynamic South African trader. One of the wisest observations of this widely-experienced gentleman was this: "The first thing education teaches you is to walk alone. Aye, you sure can stand on your own spear when you've learned the word 'goodby' and say it clear." And this is the technique which, by implication from his own personal testimony, Paul is recommending to his friends in the Church at Philippi. He is not asking that they should forget what should be remembered, but he is asking them to have the wisdom and

Hobart D. McKeehan

courage to forget what should be forgotten. The ability to forget is just as important as is the ability to remember.

Take it home to your own hearts. How many of you would be ever so much happier if, time and again, you had said "goodby" to many things. The plain reason why many of us are needlessly unhappy and needlessly commonplace people is because we have never practiced the technique of saying "goodby" and saying it clear.

While living in England I was impressed by the number and beauty of private flower gardens. English people take a particular interest and pride in their gardens. And they are quite happy to see other people, including complete strangers, walking through their gardens. And these gardens, though well fenced in, are often connected with other gardens—neighbor with neighbor—by gates. Through these gates one may pass with freedom and ease. I do not recall seeing a single trespass notice, but there was one thing you would almost always find in an English flower garden. It was a little sign which read: "Please Close the Gate Behind You." And that is what I am trying to say in this sermon: remember to close the gates behind you. What gates? There are many little gates which should be closed behind you, but there are at least four gates which simply must be closed behind you else the past, like a lengthening chain of ever-growing weight, will stretch forth to frustrate the future.

A. To begin with we must learn to close the gates against our sins. Are we penitent? Have we sincerely prayed God's forgiveness? If so, then our sins no longer exist. God has forgiven them, and not only forgiven, but forgotten them. He has buried them in the depths of the sea. They have been removed as far as the East is from the West. And if God has forgiven and forgotten why should we continue to remember? Sins which have been confessed and forgiven can hurt us only as, against the will of our Father, we continue to remember and brood upon them.

B. Then, too, we must close the gate leading back to our failures. We must close it behind us. Failure of some sort is a part of our human lot, and the ultimately most successful people have known many of them. Those who have never failed are those who have not yet succeeded. But, having gathered whatever wisdom our failures have taught us, we should forget them. Our refusal to forget past failures puts the mortgage of discouragement upon the future and all its possible successes. Our refusal to forget dims the vision and discourages the heart. Shadows from the past fall over and ahead of us and cause us to stumble if not stop. Whether, therefore, we think in terms of our sins or our failures—and they are often interrelated, though, whereas all sins are failures, not all failures are sins—it is well to recall the words of Goethe, greatest of the Germans, when he said: "The one great truth for us all is not that the past is sullied but that the future is unsullied."

C. We must close the gate leading back to our sorrows. This does not mean that we can, or should, forget those dear ones whom we have loved and, in a physical sense, lost. To do so would be inhuman. But it does mean that we must not allow dark remorse to beshadow and benumb our lives. To do so is to deny our faith

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and give the lie to our profession. It is to forget that deeper than the gravedigger's spade are the Everlasting Arms and higher than the highest star is the Love that wil't not let them go. Rather, "cherishing memories that are forever sacred," but never remorsefully sad, let us say:

Lord, where Thou art our happy dead must be;
And if with Thee, what then their boundless bliss!
Till Faith be sight; and Hope, reality;
Love's Anchorage is this.

D. And we must close the gate upon past successes. It is evident that brooding upon sins, failures and sorrows will rob life of its joy and bloom; it is not so evident that brooding upon past successes will do the same thing. But, as Paul saw clearly, it can. Successes may become impediments instead of incentives—stumbling blocks as well as stepping stones. Some time ago I happened to have a part in the commencement program of a distinguished graduate school. Several members of the graduating class read essays. They had been chosen by the faculty to write and read the essays. They had been chosen upon the basis of their grades. Sitting next to the distinguished president of the institution—a man who is very wise as well as very learned—I said, "These fellows should do well and go far in their profession." "Why do you say that?" he countered. "Well, because they are the top men of their class," I replied. "It is not yet time to appraise the members of this class," said the president. "When will it be time?" I asked. Very quietly and very significantly he replied, "About the twenty-fifth or thirtieth class reunion."

There is nothing easier for anyone to do than, having achieved a degree, even a very high degree of success, to begin to take things easy and for granted—to coast, so to speak, when he should yet be climbing. The successful man is the man who has learned to forget his successes. Just before I began to write these words I was reading the obituary of one of my favorite authors, the Shakespeare of the Belgians, Maurice Maeterlinck. And, as I finished reading that brief record of his long and creative life, I remembered some words of his—words that stole into my mind like some of the subtle, ethereal characters of his poems and plays. "Let us," wrote Maeterlinck, "listen only to the experiences that urge us on * * * let us reject all the counsels of the past that do not turn us toward the future."

And in the spiritual life, no less than in our professional life, we must

CHURCH MOVES TO NEW SITE

San Diego, California—Church steeple weighing 16 tons being moved by two Thew-Lorain Moto-Cranes equipped with 90-foot booms. Entire church, 61-year-old St. Paul's Episcopal, located at 8th and C Streets, is being dismantled and moved to a new location eight miles away to make room for a business building.

close the gates behind us. "I," said Paul, "having closed the gate, press on." And that was not an easy thing for the apostle to do. Paul had so much to remember—so much in which to glory and for which to give thanks. How spiritually successful he had been! How richly he had been blessed by the presence of the living Christ! He had been lifted out of a narrow, Jewish sectarianism into a builder of the holy, Christian, Catholic church. He had been elevated from a maker of tents to a maker of history. And of course he rejoiced. He was full of lyric, unutterable joy. "Nevertheless," he said, "I cannot live upon memory, however sweet. I must press on." * * * "Forgetting the things which are behind." What things? Many things—his sins, his failures, his sorrows, his joys and his triumphs! And such forgetfulness is not easy. "I've put all that behind me," exclaims one of the characters in D. H. Lawrence's *Sons and Lovers*, to which remark comes the reply, "You'll find you're always stumbling over the things you've put behind you." But, though not easy, it is both possible and necessary if a man is to make progress in spiritual grace and power. Somehow the choice has to be made if we are to pass beyond a self-satisfied and, therefore, petrified orthodoxy and out into the springtime of the spirit wherein the fresh, free and fragrant winds of God are moving with healing and creative power. And the difference is illustrated in the contrast between Saul of Tarsus and Paul of Christ.

There was a time when Spain stamped upon her coins the Pillars of Hercules, and took as her motto, *Ne Plus Ultra*, "no more beyond." But when the bold spirit of Columbus had discovered and returned from a New World lying far beyond those Pillars, the Spanish government henceforth omitted the *ne* and left *plus ultra*—"more beyond." Too many of us, religiously speaking, have said, "no more beyond." It is for this reason that our vision is dull, our hearts cold, and we suffer a hardening of the spiritual arteries. How, then, are we to grow in spiritual grace and power? The technique is simple but essential. It is to close many gates behind us, keeping whatever flowers and fragrances we may have chosen to carry with us on the way and, smitten by the light of dawn, to go forth in the company of the Pilgrim Christ.

POETIC WINDOWS

Sanctuary

'Mid all the traffic of the ways,—
Turmoils without, within.—
Make in my heart a quiet place,
And come and dwell therein!

—A little shrine of quietness,
All sacred to Thyself,
Where Thou shalt all my soul possess,
And I may find myself;

—A little shelter from life's stress,
Where I may lay me prone,
And bare my soul in lowliness,
And know as I am known;

—A solitude where I can think,
A haven of retreat,
Where of Thy Red Wine I may drink,
And of Thy White Bread eat;

—A little silent, sacred place,
Where may commune hold;
Where Thy White Love shall me embrace
And from the world enfold;

—A little place of mystic grace,
Of self and sin swept bare,
Where I may look into Thy face,
And talk with Thee in prayer.

Come!—occupy my silent place,
And make Thy dwelling there!
More grace is wrought in quietness
Than any is aware.

From *Selected Poems of John Oxenham;* Harpers.

Poverty of Spirit

Who walks beside a rosebud,
And does not sense its bloom,
Its lovely form and color,
Its delicate perfume;

Who dwells among his fellows,
And sees them pass his door,
Nor ever hears their heartbeat,
Is pitifully poor.

Anon.

How Swift the Summer Goes

How swift the summer goes,
Forget-me-not, pink, rose.
The young grass when I started

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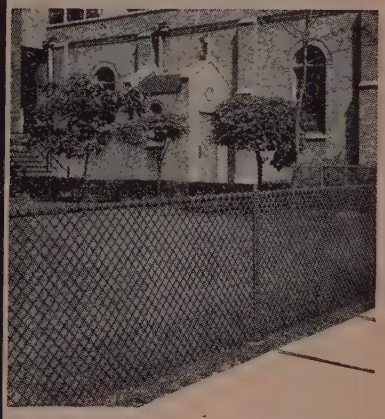

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And now the hay is carted,
And now my song is ended,
And all the summer spended;
The blackbird's second brood
Routs beech leaves in the wood;
The pink and rose have speeded,
Forget-me-not has seeded.
Only the wind that blew,
The rain that makes things new,
The earth that hides things old,
And blessings manifold.

John Masefield in
The Everlasting Mercy.

The Lady of the Lambs

She walks,—the lady of my delight—
A shepherdess of sheep.
Her flocks are thoughts. She keeps
them white;
She guards them from the steep.
She feeds them on the fragrant height,
And folds them in for sleep.

She roams maternal hills and bright,
Dark valleys safe and deep.
Her dreams are innocent as night;
The chastest star may peep.
She walks—the lady of my delight—
A shepherdess of sheep.

She holds her little thoughts in sight.
Though gay they run and leap.
She is so circumspect and right;
She has her soul to keep.
She walks—the lady of my delight—
A shepherdess of sheep.

Alice Meynell in *The Lady of the Lambs;* Newman Bookshop

SELECTED PROSE

The Far Look

There came a time in the life of the first Lord Northcliffe when he was threatened with complete blindness. For six weeks puzzled specialists examined his eyes yet found nothing really wrong. Then one concluded that not only were the eyes sound but abnormally quick and keen, able to read in full notices in quite small print as he went past hoardings in a car. They were the eyes of the hunter, designed for use in far-stretching country and far horizons. But they were being used for unnatural purposes, for the close reading of newsprint in an office. It was simply that tired and outraged optic nerves were at last rebelling.

The advice given him was that to his life must be added hours, days when eyes were lifted from narrow pages and objects near at hand. So it was that Lord Northcliffe went regularly to his country home, and there rested tired eyes on a vaster canvass and allowed the vision to look away into the endless distances of a night sky and the rolling fields. And in that new life came healing.—Alan Walker in *Christianity on the Offensive;* Epworth Press, London.

The Wear of Worry

Of all the factors that tend to weaken the spirit and destroy the will, worry is probably the most potent. And yet worry is an affliction peculiar to the civilized brain and a product of only a comparatively insignificant portion of that brain. * * * Gripped in the spasm of worry we are incapable of correctly appreciating a situation, and it is necessary to relax the spasm before the greater part of our mind can function. * * * If we put our doubting mind in its place, and if instead we search the hearts within us, we shall find a sense of inevitable success and a feeling of ultimate triumph.—Dr. Bryan McFarland in London *Public Opinion.*

"Nearer My God to Thee"

Few English hymns are more widely known or better loved than the hymn that begins with the prayer, repeated as a refrain at the close of each stanza, "Nearer My God to Thee." By a strange coincidence the centenary of the death and burial of its authoress, Mrs. Sarah Adams, occurred within a few months of the centenary of the death of Henry Francis Lyte, the author of the yet more beloved and famous "Abide With Me."

The facts of Sarah Adams' life can soon be told. Born in 1805 at Harlow, Essex, her maiden name was Flower. Her father, Benjamin Flower, was a journalist and editor of the *Cambridge Intelligencer.* In 1834 she married William Adams, a civil engineer; and in London, where they lived, she became with him a member of the congregation of the Rev. W. J. Fox, a Unitarian minister. A few years later she contributed thirteen hymns to a collection of "Hymns and Anthems," which he published in 1841 for use in his chapel, and among these was "Nearer My God to Thee." Not a prolific writer like Lyte, Mrs. Adams did not produce much beside her hymns: "Vivia Perpetuau," a dramatic poem whose heroine suffers martyrdom in the conflict of Christianity with paganism. "The Flock at the Fountain," a book of hymns containing a catechism for children; and some contributions to Novello's "Songs of the Months." Some of her later hymns are still included in Unitarian collections in Britain and America. The bright particular star among them is "Nearer My God to Thee," the only one now generally known and sung, which holds a secure place in Christian hearts everywhere and has been translated into many languages.

In its original text the hymn contains five stanzas. The last of these, beginning, "Or if on joyful wing cleaving the sky," is usually omitted from modern hymn books. Several additional stanzas have been composed and pub-

lished for doctrinal reasons, not to mention small verbal alterations, some good and some bad. * * * Many famous hymns, like "Nearer My God to Thee," are associated with unfading memories, personal or historical. In the tragic story of the loss of the Titanic on its maiden voyage, subsequently told by survivors, nothing was more moving than the fact, to which many bore witness, that as the great vessel was slowly sinking the ship's orchestra played the familiar tune of this hymn, and not a few of the passengers joined in singing it. As an authentic cry to God, inspired by a sense of personal need, it is not difficult to understand how naturally it must have expressed the feelings of men and women suddenly faced with death in the Atlantic waters.

Most of the imagery of "Nearer My God to Thee" is derived from the Bible story of the patriarch Jacob at Bethel. The first stanza contains a distinctively Christian reference ("Even though it be a cross that raiseth me"); but the hymn quickly passes on to express a parallel between the life of the spirit and homeless Jacob asleep on his journey to Padanaram, assured in his dream of the abiding presence of God. All experience is a stairway to heaven ("There let the way appear steps unto heaven"): and "darkness" and "stony griefs" are the common stuff of life; but, known by faith to be "in mercy given," they become the means of growth and discipline in the practice of the presence of God. The last stanza, not so well known as the others, changes the imagery from climbing to flight ("On joyful wing * * * upwards I fly"). The hymn has much in common with the spiritual experience expressed in many of the psalms: "When I awake I am still with Thee." Without that presence the soul is homeless and unfulfilled; but there is not, and there cannot be, frustration for those who find it.—From *Religion Through the Year*, published by *The Times*, London, England.

Religion of Democracy

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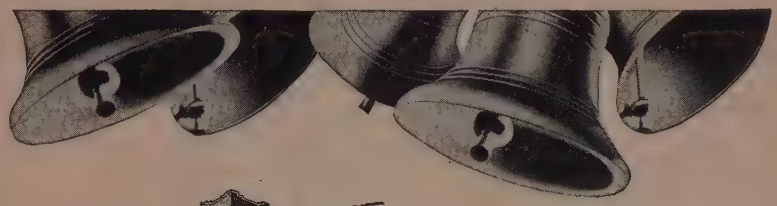

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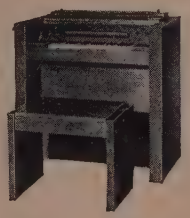

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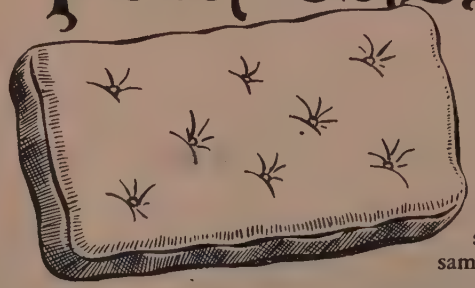

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For the faith upon which democracy is based—the faith within democracy—is neither local nor ephemeral: it is the victory of truth over superstition, of liberty over servitude, of the universal over the provincial, of enoblement over debasement, of brotherhood over exclusiveness, of the God of light over the gods of shadows, of love over fear. It is the higher religion which has always struggled with the lower: the religion, and the only one, that can lead the stricken world of the present into a happier, more hopeful future.—A. Powell Davies in *America's Real Religion;* the Beacon Press.

Crucifixion and Resurrection

The crucifixion and the resurrection are always contemporary events. True principles and great ideals are always being mocked, scourged and crucified; hopes and dreams and moral aspirations are always being destroyed by death. But there is never a time or a place in which truth and love and loyalty and courage are not conquering lies and hate and fear, and life is not winning mastery over death. There is no situation which cannot be redeemed by the mercy and the grace of God. If the world is always under God's judgment it can always be restored by his love.—F. R. Barry in *Recovery of Man;* Charles Scribner's Sons.

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A completely revised—one might say rewritten—edition of Bishop F. R. Barry's *Recovery of Man,* first published in 1946, brings to American readers a most searching and rewarding book. Bishop Barry presents and defends the thesis that theology must regain its place as the synthesis of all knowledge and culture. "The soul of man is divided against itself, and that inner discord is reflected in the disorganization of society." The author sees our supreme difficulty, both personal and social, in what he calls "the elimination of spiritual reality from the contemporary Western mind." As in all of Barry's writings there is vital and vigorous sermon material in this book (Charles Scribner's Sons; $2.) * * * Following the natural seasons, together with the "changing round of fast and festival in the church's year," *Religion Through the Year* is a splendid example of thoughtful preaching by anonymous contributors, more than thirty in number, to the London *Times.* These ser-

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mon-essays reach the heart through the head, and are models for brevity, beauty and insight. Preachers will welcome this volume to their shelves of homiletical literature (The Times Publishing Company, London; 7/6) * * * Herbert V. Prochnow, vice-president of the First National Bank of Chicago, is one of the most gifted and popular after-dinner speakers in America. Moreover, he is perhaps our number one toastmaster. And these qualifications are everywhere in evidence in his new book, *The Toastmaster's Handbook*. Here is just about anything and everything a good toastmaster needs to know in order to plan programs, obtain speakers, publicize the event and to make certain that "a good time will be had by all." The anecdotes, epigrams and quotations are numerous and well chosen (Prentice-Hall, Inc.; $3.95.) * * * Vast and profound scholarship finds felicitous expression in *How Came Our Faith* by W. A. L. Elmslie of Cambridge University. In language not too difficult for the layman Dr. Elmslie traces the origins and continuity of our faith from ancient Israel to the present generation. And with penetrating insight he shows the relevancy of that faith to the age in which we live and the problems which confront us today. As a statement of the nature and relevancy of the Hebrew-Christian revelation this book will be a lifetime companion of any minister or teacher of religion (Charles Scribner's Sons; $3.25.) * * * *Jesse James Was My Neighbor*, by the inimitable Homer Croy makes light, easy and interesting reading. Mr. Croy has traveled far and wide and has done a lot of research in the preparation of this biography. Perhaps his greatest achievement is the evidence which he presents to wholly discredit many of the legends which have grown up about the name of America's most notorious outlaw. What wearies me with the book is the manifest attempt to glamorize the name and career of a ruthless robber and murderer (Duell, Sloan and Pearce; $3.50.) * * * A lifetime given to the study of religious and inspirational literature comes to rich fruition in *Enriching Worship* by A. J. William Myers, retired head of the department of religious education at the Hartford Theological Seminary. Here, for use and suggestion, are more than one hundred prose selections, more than a hundred prayers, and hundreds of poems and aphorisms. As a book of worship material, carefully chosen and arranged, this volume can be highly recommended (Harper and Brothers; $3.50.) * * * In Washing-

ton where talk is cheap and serious listeners scarce there happens to be one man who, whenever he speaks, is not without serious listeners. That man is A. Powell Davies, distinguished minister of All Souls' Church. Fresh from the mind of this man, and in the form of expanded sermons, comes a little book entitled *America's Real Religion.* Dr. Powell's thesis, amply supported by pertinent quotations, is that the religion of the founding fathers was, in nearly every instance, that of liberal protestantism. Here is an analysis of the foremost American statesmen — Washington, Jefferson, Franklin, Paine, Madison, Monroe, the Adamses, Lincoln, and on down to Oliver Wendell Holmes and General Eisenhower. The book is brilliantly written, moving and stirring, and it has a needed word for the man who thinks that the faith which has made America great is to be identified with any specified creed or cult (The Beacon Press; $1.) The continuity and survival of the Christian faith and values, together with their application to the life of our generation, finds distinguished expression in *Jesus Then and Now,* by Willard L. Sperry, Dean of the Harvard Divinity School. This volume represents the John C. Shaffer Lectures at Northwestern University, delivered in the spring of 1948. Beginning with the Fact of Jesus the book moves on to consider the Originality of Jesus, Gospel and Culture, the Beloved Community, the Continuity of Christianity and concludes with a remarkable chapter entitled, Remember Jesus Christ. The book is at once Catholic and Evangelical—giving consideration to continuous universals and the ever fresh good news of God in Christ. The constructive criticism of the Amsterdam Conference and the whole ecumenical movement is exceedingly well done. Here is background for a series of vital sermons (Harper and Brothers; $2.50.) * * * John B. Noss, son of the distinguished theologian and missionary, the late Christopher Noss of Japan, has put the whole world of religious scholarship and philosophy in his debt through his publication of *Man's Religions.* The book is divided into four general sections. These, in turn, are subdivided into sixteen chapters. The general sections are: Primitive and Bygone Religions, the Religions of India, the Religions of the Far East and the Religions of the Near East. This is a book of original and far-reaching scholarship, and it is written in a style both lucid and interesting. Here is a linguist, a philosopher-theologian and a man who has had personal fellowship with the devotees of the religions of which he writes. It is my hope that every minister of religion, whatever his creed or sign, will give careful consideration to this profound and yet popular study of *Man's Religions* by means of which we can look forward to, not a syncretism but a symphony of faith (The Macmillan Company; $4.50).

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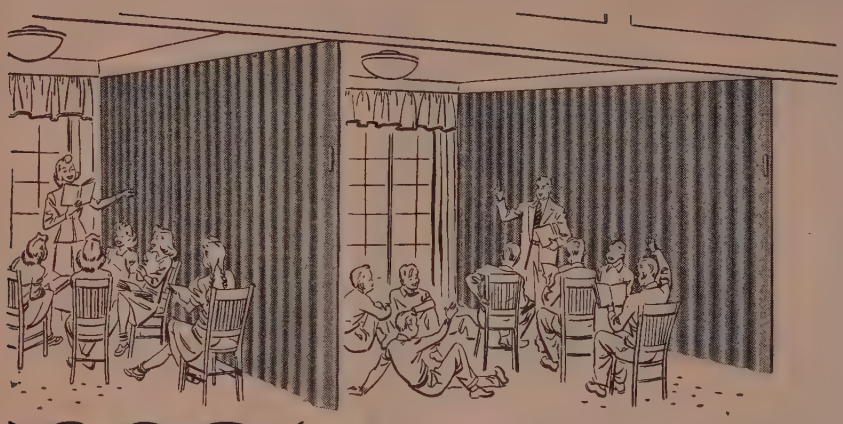

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NAVY APPOINTS NEW CHIEF OF CHAPLAINS

Washington, D. C.—Appointment of Captain Stanton W. Salisbury as Chief of Chaplains of the Navy and Assistant Chief of Naval Personnel was announced by the Navy Department.

Chaplain Salisbury will succeed Rear Admiral W. N. Thomas, U.S.N., who will retire about September 1 after thirty-one years of active service. At that time Chaplain Salisbury will be promoted to the rank of Rear Admiral.

The new chief of chaplains has served in the chaplains corps of both the Army and the Navy.

Born in Decatur, Nebraska. he received an A. B. degree from the University of Omaha, which later awarded him the honorary degree of Doctor of Laws. He obtained his theological training at Auburn Theological Seminary and was ordained a Presbyterian clergyman in 1916.

During World War I he served as a Young Men's Christian Association secretary in France, and in 1918 was appointed an Army chaplain.

Chaplain Salisbury entered the Navy chaplaincy in 1921 and served on a number of ships between the wars. He was chaplain on the U. S. S. Pennsylvania at Pearl Harbor on December 7, 1947.—R.N.S.

NEW MEXICO SCHOOL CHILDREN TO RIDE RAILS

Santa Fe, New Mexico—About 155 school children in northern New Mexico are expected to ride the rails to school when the term opens this fall, as a result of the District Court's decision in the so-called Dixon case.

The court banned the use of church-controlled property for public school purposes, thus leaving northern New Mexico without adequate classroom space.

Assistant State School Superintendent Floyd Santistevan said here he would recommend the transportation of Lumberton and Dulce pupils by the Denver and Rio Grande Western narrow-gauge railroad to Chama.

Santistevan, who is on a committee named to find accommodations for pupils affected by the decision, said the only available buildings at Lumberton are delapidated.

He added that the Catholic sisters who own the buildings have decided not to conduct a parochial school there, and will probably leave the property idle.—R.N.S.

Trygve Lie's proposal that all annual meetings of the United Nations open with a moment of silent prayer has been approved by a special committee of the General Assembly.

The Curative Gospel

A Sermon by Frederic Groetsema*

THERE came to my desk a week or so ago a brochure from The New England Peabody Home for Crippled Children. It was a very interesting folder, complete with pictures and information about our famous New England institution. I discovered that for over fifty years this hospital and home has been at the service of children without regard for race or religion or financial status. And I was especially proud, as I read that little brochure, that I belong to an organization, the Kiwanis, which every month of the year sees to it that the children there have a birthday party. But the thing that really stayed with me in that advertisement regarding the needs of this hospital was the fact that they could summarize their purpose for existence in just three words, and the words were these: relief, restoration, rehabilitation. I said to myself, "What a task! What skill, what effort must go into the accomplishment of that three-fold purpose!" As I thought about those three words, I saw in that brochure and its story of the work of this hospital, a modern parable of the Gospel of Christ.

I saw in it a parable, because that body of knowledge and experience known as the Christian Gospel is strangely like a great curative institution, set in the middle of the landscape of man's life; and when it is correctly understood and applied, the function of the Gospel of Christ *is* relief, it *is* restoration, and it *is* rehabilitation. And to continue the picture, over the doorway of that Curative Gospel there are the words emblazed: Let whosoever will, come; and no race, no state of man's spiritual hunger or poverty has ever kept a man out of this institution where the Curative Gospel could do its work.

At no time in man's history has the need for the curative work of the Christian Gospel been more poignant than today; beset by inner fears, weighed down by an intolerable load of sin, tormented by a pained and outraged conscience, perplexed by forces at whose whim he seems to be the victim, anxiously waiting for the expected blow to fall, modern man cries out again, "O wretched man that I am, who shall deliver me from the bondage of this fear?"

Remedies there are a-plenty for man's ills today; the world is full of "isms," but the only help for our diseased and bent moral character and our warped and fear-wracked mind is the curative work of the Gospel of Christ. Brought forth from the very bosom of God two thousand years ago, it is help as modern and contemporary as the present moment; adequate to man's every need. Consider, then, with me the Curative Gospel.

I.

I talked to a member of this church this past week; we were talking about the air of expectancy that seems to be hanging over all of us. She put it this way: "It seems as though everyone were waiting for something to happen; we don't know what it is, but we're just anxiously waiting for it to happen." Perhaps man needs relief from his anxiety as much as any other type of relief that we could think of. He is anxious—often he knows not why—but it robs him of his peace and of any sense of inner security. Man is also acutely conscious these days of his feeling of guilt, not only because he very often feels himself as not living up to the highest and the best that he knows, but also because somehow, some way, he is part of a society that must bear a great deal of guilt for the world's present chaotic condition. I think deep in the subconscious of a great many American people there is the feeling that we have and must share the guilt for all of the suffering of the innocent at the time of the dropping of the atom bomb; it will be some time before American Christian people will be able to get rid of that burden of guilt. Add to these burdens the burden of life itself. For countless thousands in our own community and in our own vicinity, life is an ever-increasing burden; the very fact that we have to get up in the morning to go about a day's work that is uninteresting very often and is often full of insoluble problems, makes life itself a terrific burden.

We look forward with great expectancy to the time of a vacation, to get away from it all; and if the vacation period does not supply it, we seek refuge as a generation in all kinds of

*Minister, Newton Highlands Congregational Church, Newton Highlands, Massachusetts.

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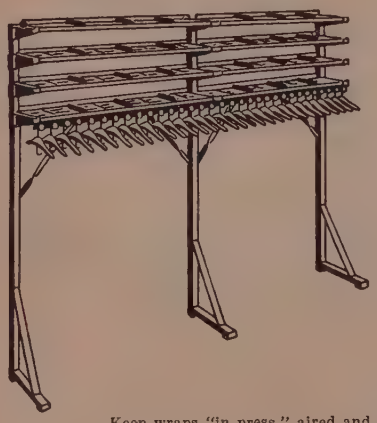

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silly activity, drinking ourselves and our generation to death, trying to forget, trying to get rid of the intolerable burden of living, by means of alcohol. There is still the old burden that man has always carried, and that is the burden of sin. He needs relief, not only to have his past sins forgotten and forgiven, but he needs to feel that he has found a way of life, a power to overcome the sin in his life, and to overcome the feeling that he is estranged from his Maker, that he is alone and uncared for in the great and ever-expanding universe. I suppose we can best think of modern man as a child, for as far as the age of the universe goes, he is very much a child. And we've all had the experience of dealing with children who, trying to do things by themselves, get themselves into a helpless tangle, a hopeless mess; and we have put out our hands to help them and they have turned even then and said, "I can do it myself." I suppose that's the way it is with modern man; he feels that he has gotten himself into a mess, and by his own effort and strength he'll get himself out. We fail to hear, 'mid all the clamor of our age, the words that were spoken in Galilee, but somehow come drifting down the years and come to our ears as if they were spoken to us: "Come unto me, all ye that labor and are weary and are heavy-laden, and I will give you rest." Yes, modern man is like Christian in Bunyon's "Pilgrim's Progress," bent almost double under a terrific load of anxiety, of guilt, of the burden of living and sin; he's wandering around and crying out, "O wretched man that I am, who can deliver me from this bondage, from this burden?" And ever, as of old, the door to the Gospel of Christ is the place where men can come and find relief, find that their anxieties can be replaced by a confidence in life, find that the words spoken to the guilty long years ago apply also to us: "Go and sin no more," find that Jesus' way of life was meant for us, that when he spoke, "I came that you might have life and have it abundantly," he was speaking to our generation as much as he was to his.

Yes, the first function of the Curative Gospel is to give relief, to lift the burden from man's heart and mind, so that he can be free to think about the next step in the process of making himself what God intended that he should be.

II.

The next step in the process, of course, is restoration, because once a man is freed from his anxieties and his fears and his sense of guilt, then he can go forward and study seeking a restoration of his true self-hood, a true sense of his own worth and the worth of his fellowbeings. Now true self-hood consists of two things; first, there must be a restoration of inner wholeness. In all of us there seems to be a conflict between a higher and a lower self, between good and evil; and very often this tension between the Dr. Jekyl and the Mr. Hyde in us threatens to undo us and threatens to tear asunder the wholeness of ourselves. When one seeks relief and restoration in the Gospel of Christ, one of the great functions of that gospel is to give us a sense of security, guaranteeing, as it were, that the good in us will really have a chance to grow and to become the master, and therefore guaranteeing for us a new sense of inner wholeness and completeness. But true self-hood consists of something else besides inner wholeness for ourselves; it consists also of establishing right relationships with other people—the members of our family, the members of our church and of our business organization, the members of the world. This establishment of right relationships with other people depends on our accepting, as a curative step, the basic relationship of children in a common family, related to each other by the fact that we have a common heavenly Father. In other words, when we are our true selves, when we have been restored to our true selves with inner wholeness, we discover that we have a distinct family relationship to all other human beings, regardless of race or color or creed. When we have acknowledged that relationship, you see that it has overcome one of the greatest fears that haunts modern man—the fear of other people—and that fear grows into anxiety, it grows into the fear of war, it leads one on even into intolerance and hate. And so, by the surgery of the spirit of Christ working upon us, we discover that in the restoring of true self-hood to us and to every other man who seeks the curative work of the gospel, it also establishes the right relationship to others which is absolutely necessary to modern man if he is to cope with the problems of modern society.

But this process of restoration not only restores a man to his true self-hood, not only restores a right relationship with other human beings, but it restores a man to a right relationship with his Father, with God. And that is the relationship best described by Jesus as a "Father-Son" relationship. It was brought most clearly to our minds and to our attention in his

wonderful story of the Prodigal Son. In other words, there are two distinct points about that story that we ought to remember here; the first is that originally there was a good relationship between father and son, that innocent relationship of childhood and youth that all of us enjoy with the heavenly Father. And then by his own free will, by a whim if you please, the boy broke that relationship and went off on his own; and that is very much as we break our original relationship with the Eternal God. And then again by his own free choice, he returned to accept the restorative relationship with his father, and his true sonship was restored symbolized by the new cloak and the new shoes and a ring on his hand. So we see that for modern man the Curative Gospel of Christ offers not only relief and restoration, but it goes a step further and is prepared to rehabilitate him in his new kind of life.

III.

The children that come to the New England Peabody Home for Crippled Children often must stay there over a number of years, and so every effort is made there to keep them in touch with the life of our times, so that when they do find themselves cured and ready for life, they can take it up as they left it, well-fitted mentally and physically to be useful citizens. So with the Gospel of Christ; we offer not only relief and restoration, but we want to rehabilitate, to help a man get set for the new kind of life that is before him. Perhaps the greatest thing to overcome in rehabilitating a man for the Christian life is the fear of goodness. How many men and women today are terribly afraid of being considered good and righteous; it's not popular to be good; it is popular to break the laws rather than keep them, it is popular to do many things that we know deep within us are wrong. And so modern man is overshadowed by this fear of goodness, and the first step in the rehabilitation of a man under the curative effect of the Gospel of Christ is to take away this fear and show him that it is right and proper and natural for him to lead a life of goodness. Not only must the fear of goodness be overcome, but there must come into that life the power to break up the old habit pattern, the old ways of thinking about people, the old ways of treating people, the old habit patterns of socal life that are not conducive to goodness and righteousness, the old thoughts and thought-patterns must be broken up; the plowshares of the power of God must plow deep and the furrows must

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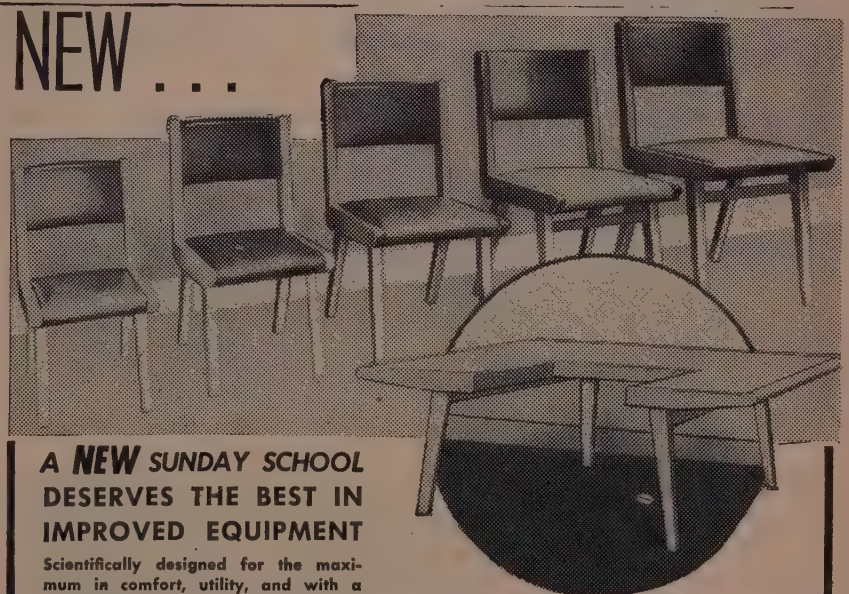

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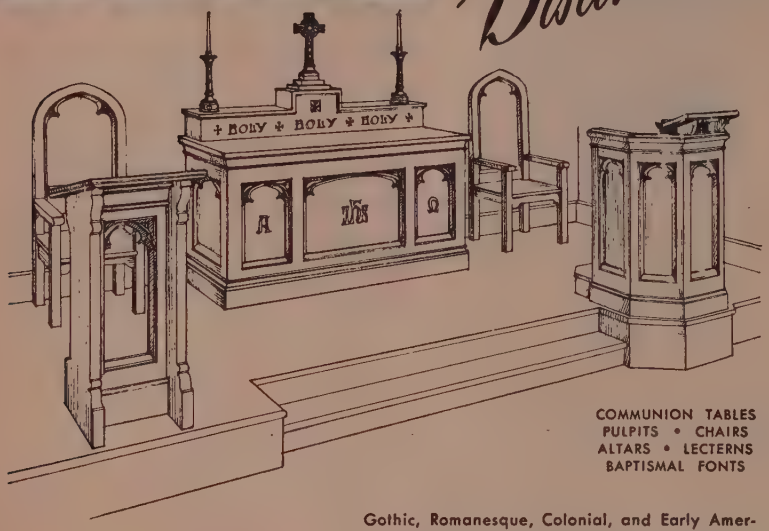

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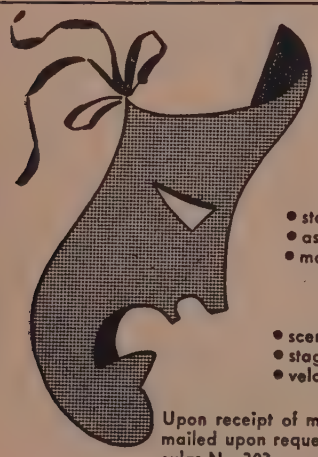

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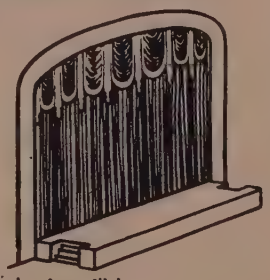

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be made ready for the planting of the new seed. All this is done as a part of the curative work of the gospel. It also straightens out and it mends the bent moral character; how often we have seen a man whose moral character seems weak and diseased and bent, come under the powerful influence of the Gospel of Christ, and we see him walk out into life a man who knows how to say "no," a man who knows how to say "yes," a man who can look any other man in the eye because he knows himself to be an honest and an upright character.

This is not done easily; very often it means a long, long process of rehabilitation; it's a long pull and for that long pull, the gospel supplies the long view. Many of us have had the experience of going along the road to Mt. Rushmore in the Black Hills of South Dakota; it's a long trip up there, and as if to encourage us in the going, every now and then you come to a tunnel and the tunnel is so situated that as you look through it you catch a glimpse of Mt. Rushmore in the distance. And so with us in the long process of rehabilitation our lives and the lives of others. We catch a glimpse every now and then of the man or the woman we were meant to be, and with that encouragement we can move on even through the dark tunnels and the dangerous places of life's highway.

We live in a day of miracles. There was a time, not many years ago, when to speak of miracles from the Christian pulpit was to mark one as being hopelessly out of date. But that is no longer so, for one can pick up any modern magazine and read of miracles; and not the least of the modern miracles is the magic of the curative work of modern drugs. How many people today are well and strong because of the magic of modern research. In fact, the work of modern medicine in its curative efforts has thrown out of kilter the actuarial tables of many modern insurance companies.

The curative work of the Gospel of Christ is old to be sure, but somehow it always has the appearance, it always has the sound to those who need it of being delightfully and wonderfully new. It is as new as any of the modern things that we can think about. It is always a miracle. If one goes to the R. C. A. Building in New York City and sees there the murals painted by Frank Brangwyn, he discovers that the murals depict the three great periods in man's conquest of the physical world, and suggest the nature of his more tremendous destiny. There is, however, in the left-hand corner of one of them these words,

THE CHURCH LAWYER

Church's "Squatter Rights"

by Arthur L. H. Street

CAN A church society or corporation acquire title to land by what the law calls "adverse possession"—that is, through long continued, exclusive possession under undisputed claim of ownership?

The courts have frequently answered this question in the affirmative. Of the appellate court decisions on the point one of the most interesting was rendered by the Michigan Supreme Court.

In 1868, James Biddle and others built an Episcopal church on a tract of land owned by him in Grosse Isle, now a Detroit suburb. In 1873 Biddle conveyed to one Goss part of the tract, excepting the land upon which the church stood and a right-of-way to it from a Detroit river road. Title to the church site so reserved was conveyed to the church trustees under subsequent deeds.

In 1930, the Michigan Supreme Court was called upon to decide whether or not the trustees of the Protestant Episcopal Church for the Diocese of Michigan had become owners of part of the land adjacent to the church building site. Suit had been brought by one who had succeeded to Goss' title, involving title to a frontage of 777 feet, to oust the Church from possession of the land in dispute. The Supreme Court upheld the Church's title to that land on the grounds of adverse possession. (Davy v. Trustees of the Protestant Episcopal Church, 250 Mich. 530, 231 N. W. 83.)

After reviewing testimony the ground in dispute had been fenced and used for outdoor meetings, lawn socials, parking vehicles, etc., the Supreme Court said:

"The deed to Goss in 1873 conveyed all the land which the church now claims title to except that on which the church building stands. But it quite clearly appears that, since the conveyance to the church by Biddle in 1880, the congregation . . . have used this land as their own for all the purposes for which church property is ordinarily used, and it could not but have been apparent to Goss and his grantees and to all others passing it that they were claiming title thereto. In 1906, a church house was erected on the land adjoining the church on the north . . .

"Counsel for the plaintiff insist that 'A corporation can only show possession by proof of corporate acts.' . . . This rule, while applicable to a municipal corporation, is not controlling where such possession is claimed by a church corporation. The use made of this property by the members of this church was such that when observed by those claiming the record title, or even by those passing thereby, it could but have been notice of a claim of ownership thereto."

GUARD CHURCHES AGAINST THEFT

London—Members of Anglican parishes in some parts of England have organized voluntary "church guards" as a protection against increasing acts of vandalism and theft by hooligans—mostly irresponsible boys and girls—reported in recent months.

During the day, the guards are mostly women who have a few hours to spare from their household duties. —R.N.S.

painted under the figure of Christ: "Man's ultimate destiny depends not upon whether he can learn new lessons or make new discoveries and conquests, but on his acceptance of the lesson taught to him two thousand years ago."

Yes, I suppose that is the real magic of the Curative Gospel, and that is the key that unlocks the magic: if we will accept the lesson taught us and taught other men two thousand years ago, this great and wonderful gospel of ours can not only cure us, but it can cure all the ills of our time and of our society. It all depends on whether we heed the message that is written large over this institution of the Christian gospel: "Whosoever will, may come."

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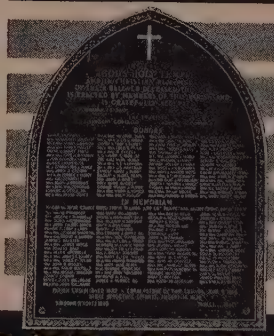

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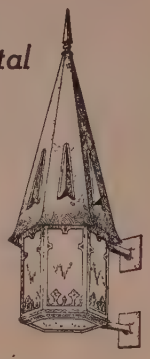

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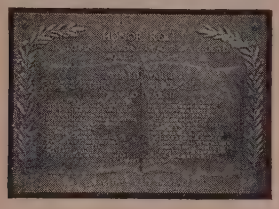

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"You Have Stood by Me"

A Communion Meditation

by Paul M. Conley*

It is you who have stood by me through my trials.—Luke 22:28 (Moffatt).

JESUS was not accustomed to paying compliments. This is not surprising when we acknowledge the distance between his ideal and the ways of men. A casual reading of the events of Jesus's last days does not leave much to be complimented in the lives of his disciples. In fact, according to Luke, his followers had just been debating the matter of who among them was to be greatest. Jesus reminded them of his constant emphasis on serving. Then he turned to them and said, "It is you who have stood by me through my trials." This sincere word of commendation must have struck them with surprise. As they ate the Last Supper with the Master their hearts were warmed with the thought that they had been found faithful in his eyes.

This word of encouragement from Jesus must have lifted the spirits of his close followers. Although he was the Son of God, he still needed the help of the faithful. Long hours of trial and suffering were shortly to come. He would be arrested and dragged before the authorities. False charges would be made which would kindle hatred and resentment in the heart unless preparations were made before hand in prayer. Their active support was needed in these trials. Today, Jesus needs every person to stand faithfully for his church. Trial is being made of his ways before the world. Many are the voices calling for our allegiance. Christ needs you in order that his kingdom may stand sure as the living way for a dying world.

Sitting at this table and hearing the thanks of Jesus, the disciples must have recalled past days. They remembered the bright days, but surely they thought of their many failures. At times their faith was small and their hearts fearful. This word from Jesus assured them of his love even though they did falter. Accepting his help they could have overcome many temptations. Thomas heard that word of assurance, yet he could not gain control over his doubts. Peter also was present at the table, yet frustration drove him to deny that he knew Jesus. Human nature fails us at times. Today we may sit at the Lord's table hearing his assurance and vowing our allegiance, and tomorrow in times of stress and conflict we may deny him. Help can come through the knowledge that he needs us and loves us even though we are human. Failure need not mean defeat; rather it should be dealt with as part of life which comes to all of us, and which can challenge us to new victories. St. Paul said that we have all failed and come short of the glory of God. But he took those failures in his stride, and at last could say, "I have finished the course." Christ depends on you, for to whom else but his disciples can he say, "It is you who have stood with me."

Hearing his word to us calling us beyond our doubts, we have now to accept his love. This love feast had meaning because it was on Christ's terms. Leslie Weatherhead reminds us that there are various kinds of love. We love our neighbor next door on almost any terms. So long as we can get on with him in peace we don't bother much about the bounds of that love. We are more or less indifferent about the relationship. But with our loved ones there is another kind of love. Because we love our children we discipline them in right things; we want them to grow up in the proper manner. There are terms involved in our love. Jesus had spoken his terms many times before the disciples. If any man will come after me let him deny himself, take up his cross, and follow me. Here the Master was serving the communion to those who had taken the vow of self denial. Through that sacrament strength was given to abide by the terms of the kingdom. What about our relationship to Christ? As we sit at his table, can we claim his love? Have we fulfilled the commandment of service by taking the gospel into all the world? Is the prayer of Jesus that we all might be one finding fulfillment through me?

What does he say to you today? If you name his name these words are for your comfort and inspiration, "It is you who have stood by me in my trials."

*Minister, Shady Avenue Presbyterian Church, Pittsburgh, Pennsylvania.

Communion Meditations For the Year*

Questions in the Upper Room

September 12: The Question of FELLOWSHIP—"Where is my guest-chamber?"—Mark 14:14.

October 3: The Question of GREATNESS—"Whether is greater . . .?"—Luke 22:27.

November 7: The Question of HUMILITY—"Lord, dost thou wash my feet?"—John 13:7.

December 5: The Question of APPRECIATION—"Know ye what I have done to you?"—John 13-12.

January 2: The Question of LOYALTY—"They . . . say unto him one by one, Is it I?"—Mark 14:19.

February 6: The Question of HOPE—"Lord, whither goest thou?"—John 13:36.

March 6: The Question of SACRIFICE—"Wilt thou lay down thy life for my sake?"—John 13:38.

April 3: The Question of GOODWILL—"When I sent you forth . . . lacked ye anything? But now . . ."—Luke 22:35f.

May 1: The Question of GUIDANCE—"Lord . . . how can we know the way?"—John 14:5.

June 5: The Question of KNOWLEDGE—"Hast thou not known me?" John 14:9.

July 3: The Question of REVELATION—"Lord, how is it that thou wilt manifest thyself unto us?"—John 14:22.

*This is the series of communion meditations announced by Francis Emory Whiting, Minister of the First Baptist Church of Manayunk, Philadelphia, Pennsylvania.

EPISCOPAL GENERAL CONVENTION TO GET MELISH APPEAL

Brooklyn, New York—An appeal against the removal of its rector, Dr. John Howard Melish, will be made to the General Convention of the Protestant Episcopal Church by the congregation of the Church of the Holy Trinity here. The General Convention is scheduled to meet in San Francisco September 26 to October 7.

Announcement of the appeal was made by the congregation's "Melish Case Defense Committee" which has opposed Bishop James Pernette DeWolfe's removal of Dr. Melish.

The Melish controversy grew out of dissension among parishioners over Dr. Melish's avowed approval of the "outside activities" of his son and assistant, the Rev. William Howard Melish, former chairman of the National Council of American-Soviet Friendship.

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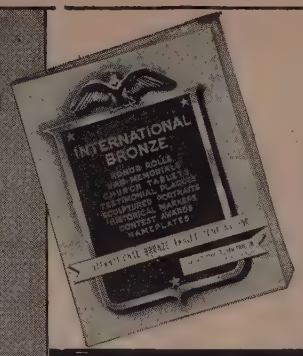

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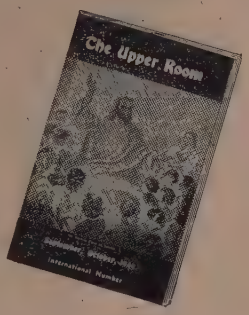

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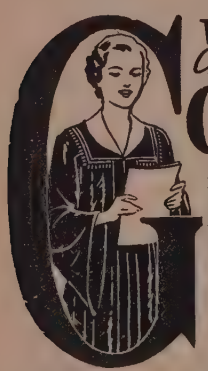

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A Different Gospel -- Not a New One

*A Sermon by Francis M. Hall**

The gospel is the power of God for salvation, to every one who has faith. —Romans 1:16.

WE must have a different gospel than that popularly preached today, with which we are to be sufficiently equipped to meet the critical times that are upon us. The gospel needed is not a new gospel.There is no other. But it is, very definitely, a shifting of the emphasis on the gospel message. The gospel, as it is commonly understood these days, has not produced the type of Christians that are required to meet the present crisis. As is well known, the situation is the most serious that has occurred in the entire history of the race, and the full force of the gospel is required to equip us to deal with it successfully. But as Prof. Toynbee has pointed out: "For several generations we have been clinging to Christian practices without possessing Christian belief." This has resulted in a shallow, surface religion without its being rooted in profound, intelligent conviction. The supports for our Christian practices, instead of being the vital Christian truths we believe sincerely, are largely our habits and the habits of other Christians about us.

This condition is the outcome of a revolt many years ago against what was called "dry-as-dust doctrinal sermons." For a long time after the latest great creeds of the church were framed, the attention of Christians was directed, very properly, to their central truths. In time these lost their freshness, the people wearied of them, and ministers found them very much more interested in single texts scattered here and there throughout the Scriptures without any attempt to arrange them into a system, a body of truth. As a consequence Christians generally do not know the dominating, vital truths of the gospel! They well realize that their religion does not mean as much to them as it should. The scattered texts that have been fixed in their minds seem sufficient to guide them in the ordinary routine experiences, but in the trying, soul-stirring times their religion does not sustain them as it should. When kindred or friends are taken away, instead of going to the church which should have the words of eternal life for them, they are lured to funeral homes, where a profusion of flowers and elegant appointments divert their attention from their grief but fail to give them the comfort that only the gospel can. There is a movement against this secularized, ostentatious practice; it is represented here. I noticed just recently that the Episcopalian ministers of Minneapolis and St. Paul have urged their people, among other things, to have their funerals at the church, to have flowers on the altar only and to keep the casket closed during the entire time. This is as it should be, to divert the attention away from the body, which has had its day, and fix it upon the life of the spirit which has begun its larger experience. This material display extends even to the place of burial, as Professor Trueblood points out, which is marked by great stones in contrast to the simple stone not more than fifteen inches high which marks the grave of William Penn, by the church in England where he worshipped. In a Moravian cemetery all the stones lie flat on the ground and are all alike symbolizing the deep equality of brotherhood in death. In times of sorrow Christians should remember that "to die is gain"; and seek to know better and better the "God of all comfort, who comforts us in all our afflictions, so that we may be able to comfort those who are in any affliction, with the comfort we ourselves are comforted by God."

The chief reason why so many emotional groups are springing up about us is that they feel that our religion, as they observe it, does not seem to evoke the whole-souled devotion genuine Christianity should. They get hold of some truth of the gospel and it makes such an impression on them that it dominates their whole lives. They do not have sufficient intelligence, and have not yet gotten to understand the gospel sufficiently to discover the defects of their faith, but their genuine devotion cannot be denied.

The theological schools, in recent years, have realized the necessity of having the dominant vital truths of the gospel more thoroughly understood, and have instituted summer periods of instruction, that the preaching might be better adapted to the very exceptional needs of the times. Princeton Seminary, a few years ago felt this need so keenly that the publication of a journal entitled, *Theology Today*, was begun. This publication endeavors to place within reach of all who can be interested, the results of the research of

*Presbyterian Minister, Cleveland, Ohio.

the highest authorities in the field of genuine Christianity. I have understood that the Pope, in order to foster a higher type of religion throughout the Roman Church, has called upon the priests to stress the preaching of Hell and Future Punishment! The late Moderator of our own General Assembly, preaching to the commissioners to that body a year ago in Seattle, said: "Our Christianity needs to become something so tremendously greater than it has ever been before in history that it will be a different kind of Christianity." In order to secure this, as Professor Trueblood points out, "Far more preachers should have the courage to preach the central themes of theology, presenting their evidence fearlessly and unapologetically, in language the modern man understands." The way to get hold of the gospel for the extremely critical times that are upon us, is to get its central vital truths firmly lodged in our minds, so that they may be as familiar to us as our own names, and will be coming to mind again and again as we go about our tasks in the work-a-day world. No amount of exhortation, however urgent and impassioned, can accomplish this without the great truths of the gospel, not only to produce, but to sustain the type of life the times require.

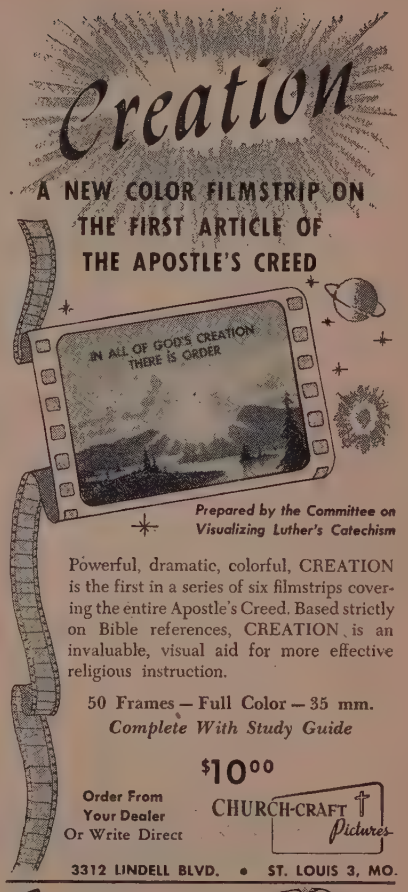
I

The first of these, I venture to say, is the very heart of the gospel our text declares, is "the power of God for salvation to everyone who has faith." It is that every Christian has the life of God in embryo in himself. He is actually born of God and has the divine life just as he has the human life he inherited from his earthly parents. He is a member of the family of God here on earth and enjoys the sacred intimacies of this relation. He can no longer be regarded merely as a human being, nor can he regard himself only as such. This new relation, with such tremendous consequences, has been attained by the resolute action of his faith, and by faith it will be sustained. Some will treat this new relation lightly and will remain "babes in Christ," others will give it more attention and will make moderate progress; still others will make it the chief interest of their lives, as it is meant to be, and they will change radically their whole manner of living and devote their best efforts to developing this new life. They realize that "If anyone is in Christ, he is a new creation." He must put off the old nature which belongs to his former manner of life and is corrupt through deceitful lusts and put on the new nature, created after the likeness of God in true righteousness and holiness.

Thus begins the never ending struggle to give the new nature complete mastery over the old. This is a difficult struggle, at times extremely difficult, but we are assured that with every effort put forth new strength results so that in time we can say with the Apostle: "I can do all things in him who strengthens me." This is the purpose of human life here on earth; it is that as many as possible be persuaded to become genuine Christians and as good Christians as they can be induced to become. This is the culmination of the development of the human species here on earth of the long effort, with infinite pains, of having it reach its present stage. The ultimate goal is that, as many of them as can be persuaded to do so, develop into the likeness of God. We do not know that those of us now living can depend on our successors to complete what must be done that this generation may escape destruction. It is our plain duty, and it ought to be regarded as our privilege, to do our utmost that this be avoided. Let it never be forgotten that we are possessed of the new divine life which makes us abundantly sufficient for every duty required of us.

This central, vital truth of the gospel has not yet been given the prominence it deserves by the church. Christians have tried to explain away the difficult, supernatural duties the gospel requires of them. They have thought they were beyond their ability to perform, and they have not taken them literally. They are beyond their ability in their natural state, but genuine Christians are no longer in their natural state, new life has come to them and now they can do what was impossible for them before. Like the man lying by the pool at Jerusalem, mentioned in the gospel; he had been sick thirty-eight years and yet had no man to help him get into the healing waters.

When Jesus said to him: "Rise, take up your pallet, and walk," he discovered that he could do it! So with the man with a withered hand Matthew tells about. When Jesus said to him: "Stretch out your hand," he did and used it like the other. Cases like these are given not only to show the miraculous power Jesus possessed, but to have us realize the great access of power we may possess with our new life in Jesus. The great Christian characters of history are not exceptional because of their natural qualities but because of the new life they acquired in becoming Christians; the same life that is available for each one of us. Though, as far as I know, the church has never definitely taken the position, I think it is quite clear that what the rank Christians will have in the life to come, will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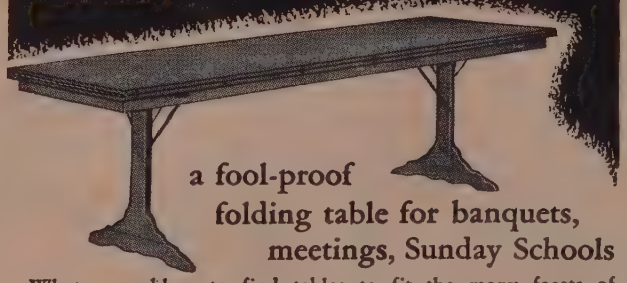

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depend upon the development of the new life they attain here on earth. This life will be extended far beyond our conception in the life to come, but it will have the limitations we have placed about it here. This, I think, is the obvious interpretation of a text like this: "We must all appear before the judgment seat of Christ, so that each may receive good or evil, according to what he has done in the body." Just as those of us who have reached mature life and beyond realize how the fidelity, or the lack of it, with which we developed our preparation for later life in our school days, shapes our later years. We have the incentive, not only of a good conscience and the more abundant life here, but of the rank we shall have in the world to come.

It cannot be made too emphatic that this new, divine life is intended for everyone of us, indeed, it has been provided for us especially, at infinite cost and is offered to us without money and without price. The peculiar character of the extreme crisis that is upon us at present, adds outward and material emphasis to the great truths of the gospel, that everyone without exception, enter wholeheartedly into the new life prepared for him. This is a time when the few cannot act for the many. As the distinguished diplomat, Francis B. Sayre, writing in the *Reader's Digest* a while ago said: "Forces are shaping our destiny which in the course of a decade or two will bring either new advances in human destiny or the utter ruin of civilization, the issue depends in the last analysis not upon the decisions taken by a few men. It depends upon which course the millions of individual men and women in the factory and on the farm and in the mine and in the home follow. If men and women can turn back to God and take the hand of Christ and learn of him, there is nothing to fear." This is our only security. Let us get this first vital gospel truth fixed firmly in our minds: Everyone may have divine life in himself, and just to the extent that he sincerely desires it.

Another of the essential, vital truths of the gospel that should be lodged in our minds securely, and occur to us again and again in all of our waking hours, is that: we may have the help of God, even to the limit of what he can be to us, for our good. This is another vital truth that has largely escaped us, strange as it may seem. We have narrowed the wonderful meaning of the Cross to its teaching of God's love for humanity and of humanity's awful sin, whilst the emotional appeal has largely absorbed us!

(Turn to page 54)

Mrs. Engel

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This department offers a forum for discussion of the social, family and religious opportunities of the minister's wife. Correspondence invited.

The Picture

Its Influence Was Contagious

*by Adeline Ehlers**

NAN sat wearily in the big chair and put her feet up on the hassock. She sighed with contentment and reflected that the meeting had been a wonderful success. The business details were settled with scarcely a hint of arguing, very much to her surprise. She had expected that hard-working, exuberant Mrs. Moss would at least once dig into the shell of primness that always surrounded Mrs. Westene and cause some awkward moments, but nothing of the sort had happened. Mrs. Moss had been gay but reserved, and Mrs. Westene had been reserved but friendly.

When the question of doing towards the new church organ was raised, all the women present were astonished at Mrs. Westene's pledge of one hundred dollars. The pledge was promptly and good naturedly matched by Mrs. Moss' offer to sell fifty of her broiler chicks for the fund. And the other women had agreed to a bake sale, and an apron sale, and Mrs. Paul had offered to sell two of her beautiful handmade afghans.

The cushions of the big chair were so restful that Nan snuggled deeper into them, and surveying the cozy room with its new pieces of furniture she thought, "Room, you must have charmed all the women this afternoon. Never has a meeting at our house been more congenial and happy than today. Even the lunch tasted better than usual."

Then her eyes rested on the picture hanging directly across from her, and her train of thought changed abruptly. It was Warner Sallman's "Head of Christ," framed in light wood to go with the new furniture, and bought at husband Don's suggestion. Nan thought back over all of the nice things that had happened in the room since it was hung there. It was a focal point of serenity and peace.

Many difficult situations had seemed to dissolve in the room lately. Perhaps those present were always aware of that lovely Face in their midst and it made good fellowship so much easier.

Like the time of the family gathering after cousin Dick's wedding. Nan remembered the misgivings she had suffered at having two other cousins present at the same time. The two invariably disagreed with each other at the slightest provocation. But somehow they must have been aware of the picture too, and practically bent over backward in an effort to be friendly. They even sat quietly together in a corner and had a conversation of their own. Don had remarked about it after everyone was gone.

And the time grandpa dropped in unexpectedly when Uncle Ben was there. The two had avoided each other since a misunderstanding several months before. Nan had hurried back to the kitchen as soon as grandpa was admitted, her heart pounding at the prospect of the two meeting in the living room. But before she was properly back to her vegetable peeling she heard them greet each other with extra joviality after just a split second of silence. And when Don finally came out to give a hand with the dinner grandpa and Uncle Ben were busily discussing modern building problems. Don had grinned happily, and his look said, "Isn't it wonderful to have those

(Turn to next page)

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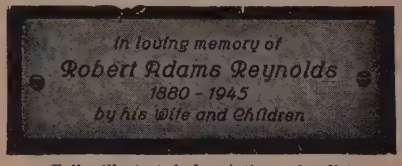

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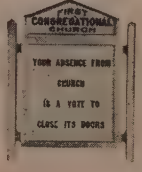

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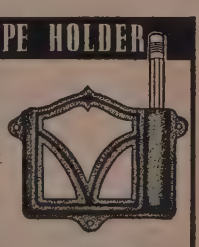
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A Different Gospel—Not a New One

(From page 52)

This, even though we have the penetrating insight of the great apostle before us! He mentions it in a way that assumes it was easily recognized when he says: "He who did not spare his own son but gave him up for us all, will he not also give us all things with him?" That shouldn't be doubted.

Here we have not only the new divine life throbbing within us, but there is always available and ever ready to come to our aid the infinite resources of God himself! In all our thoughts of God it should be remembered that his purpose is that each one of us be persuaded to seek the true life and that it be developed as his own, not imposed upon him from without. The help that God can give us is dependent upon our sincerely desiring it. This opens up the great field of prayer; it helps us to understand such exhortations as: "Pray constantly" and that we "ought always to pray and not lose heart." The fact is that no sincere prayer of ours will fail of its reward, and the reward will be far beyond our highest expectations. The reason they so often seem to be unanswered, or not answered as we hoped, is either that what we ask for is not sincerely desired, or it is not for our good. The right attitude is to "Have no anxiety about anything, but in everything by prayer and supplication with thanksgiving let your requests be made known to God. And the peace of God, which passes all understanding, will keep your hearts and your minds in Christ Jesus." The requests that may be made reverently are unlimited and whilst it is not promised here that they will be granted, true souls will have a peace of mind beyond comprehension, that is our divine heritage.

In meditating upon the new life that is within us, and the unlimited help of God that is available, there is the danger that we shall be tempted to appeal to God to do for us what we can and should do for ourselves. Indeed this is one of the arguments that skeptics make use of in trying to dissuade Christians from depending upon divine help. They say they are depending on God to do for them what they could do for themselves, but neglect to do it because they are depending upon another. The result is, they argue, that Christians dwarf themselves by failing to rouse their own energies to reach their greatest possibilities! This is a very subtle temptation and one that is seldom resisted completely. We are so apt to neglect to keep the development of the new life we have to its greatest possibilities by our own efforts; and the divine help we are assured of, in proper balance. I think we shall get help to do this by changing the language of our prayers. Instead of asking God to do for us what he cannot do for us unless we are trying to do what we can ourselves, like "make me pure" or "make me true," we should rather ask him to "help us in our undertakings." Wherever God's help would stunt our own efforts it cannot be granted; his supreme effort is to develop us to the limit of our aspirations. We should recognize the temptation we have been considering and be constantly on guard against it.

In such a time as this, what we have been urging is not only genuinely religious; it is also the most practical. In this crisis the wisest un-Christian plans cannot be successful. The truly Christian temper is required to create the atmosphere in which alone the right plans may emerge to guide the nations in the way of peace. The craftiest and most astute politicians, without the truly Christian temper, cannot do this. Indeed, in the present situation, ordinary immature Christians are not equal to it, it requires those who have spent a lifetime exploring the entire body of Christian truth in all its ramifications and who would know how to apply it at every point throughout the negotiations. The knowledge of statecraft is necessary but it should be made to conform to

The Pastor's Wife

(From page 53)

two friends again?"

Then there was that dreadful moment when the neighborhood scandalmongers dropped in. Nan had been sitting in the same chair, trembling but determined to evade their prying questions as best she could. And somehow the conversation just tapered down to a nice friendly chat and the would-be gossips had some tea and remarked they would very much like to come again some other afternoon. "It's so cozy in this little room," one said upon leaving.

Nan reflected on the great amount of good cheer that had come to the room since it was newly decorated and the picture hung in a noticeable place of prominence. Friends and relatives had gathered for wonderful times, enemies were reconciled, and problems of any sort seemed less intense than before.

As Nan gazed at the compassionate, loving face in the picture something in her heart melted into peace, and very reverently she whispered, "Thank you for being; thank you very much for being."

genuine Christian principles. It should never be forgotten that the purpose of human life on this planet is that true Christians be developed, everything else is subordinate to this. This has been but dimly realized, with the result that the greatest threat to our present civilization is secularism, disregarding, or regarding but slightly, the end and aim of our existence here! Only superhuman effort can check this trend, and it is only Christians who are equal to the task. Only those who are "born of God" and have his all-sufficient help can rescue us from disaster! What is required is not that the whole framework of society be destroyed, but that we be striving continually to make it truly Christian in every department; in the family and in society, in education, in business, in industry, even in government. Just to the extent that this is done can real success be achieved.

That the feeble, unstable Christianity of our day be roused to a realization of what is required of it in this crisis we must get these truths firmly fixed in our minds. We must realize that we are truly the children of the Father in heaven, really heirs of his now in our own right. And that we have his divine help in achieving our true destiny. As we understand this better and better our appreciation of this divine help will rise higher and higher, so that in comparison, what we have been doing for ourselves will almost completely fade out of sight. As the four and twenty elders in the Book of Revelation are represented as casting their crowns before the throne, singing "Worthy art thou, our Lord and God, to receive glory and honor and power."

At the coronation of Queen Victoria, it is said that before the ceremonies the authorities in court etiquette instructed her, at the time of the singing of the Hallelujah Chorus, when the assembled multitude sprang to their feet, she was to remain seated. She did as she was instructed for a moment, but with emotion surging through her whole being, she sprang to her feet, as if it were casting her crown before the throne of him who is King of kings and Lord of lords!

III

Let us be sure that this second vital truth of the gospel is lodged definitely in our minds, as we proceed to consider one more. That is, what we are and what we become depends ultimately upon our own wills. We Presbyterians need to consider this very carefully. Traditionally we have followed the Christian thinkers who originally thought the freedom of the human will was limited. This was done that, as

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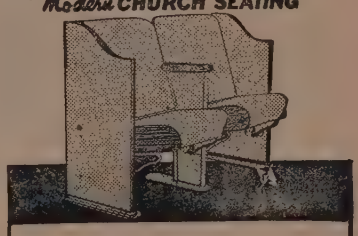

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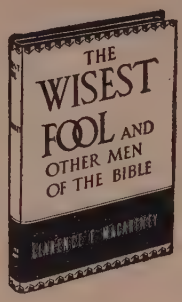

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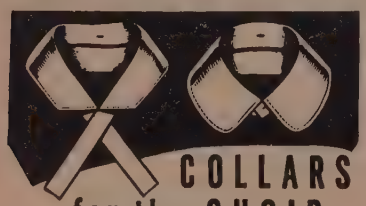

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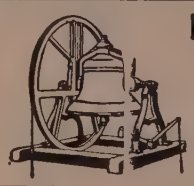

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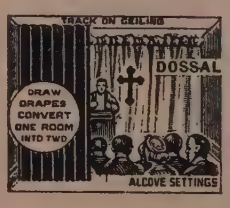

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they thought, the divine sovereignty might be recognized in its completeness. This view has been found in later years to be mistaken, and as Milton says: "God ordained thy will by nature free." This is "the root of character," and is easily recognized when we think of our religious experience. As Tennyson puts it, "this main miracle that thou art thou with power on thine own act and on the world." The Scripture confirmation is plain, as for example: "All things are possible to him that believeth"; "This is the work of God that ye believe on him whom he hath sent"; "To will is present with me but to do that which is good is not." As a great theologian wrote but a few years before his death: "Everything is gone if free will is gone." Of recent writers no one has presented this so convincingly as Professor du Nouy, in his great publication, *Human Destiny*.

He says God even limits himself in doing this; it would be more accurate to say, this is necessary in view of the perfectly tremendous work God has undertaken! He has undertaken to have free human beings developed into their highest possibilities. This amazing undertaking we cannot comprehend in this life. It is sufficient for us that we realize whatever we make of ourselves, good or bad, depends upon our own wills. We must realize that the decisions reached in that innermost chamber of our being have the most momentous consequences! The test of our true character is what we really want in our deepest being, and what we are willing to make our supreme effort to acquire. Among ancient writers Seneca has said: "No action will be considered unless the will was so; for by the will the act was dictated." And dear old Richard Baxter joins the chorus when he says: "God takes men's hearty desires and will instead of the deed, where they have not the power to fulfil it; but he never took the bare deed instead of the will." And Jesus says: "Ye will not come to me that ye might have life." This cannot be made too emphatic; it stands at the very threshold of the new and abundant life. God has offered the very greatest inducement to us to enter this new life, but the awful truth is we may refuse to appropriate it. Unless we have made the final decision, we are still at the parting of the ways; only what is good for us is on the one side; only what is evil for us is on the other; but we must make the decision. The only way we can receive the new life and have it as easy as our own, as it is intended to be, is by freely accepting it; and indeed the only way we can be confirmed in evil is by freely receiving it. As Milton

The Dog and the Crocodile

A Sermon for Children

by G. B. F. Hallock*

AT this time I am bringing you, boys and girls, one of the oldest stories in the world, an especially short one, but one counted especially interesting. It is one of Aesop's fables. Of course I well know that many of Aesop's fables are very familiar to you all, such as "The Hare and the Tortoise," "The Dog in the Manger," "The Cock and the Fox," and many other. I have thought that this one might not be quite so familiar. Even if it is familiar you might like to have it freshened up in your minds. Besides some stories get to be so old that they are new. This one is entitled "The Dog and the Crocodile." Its scene is placed on the Nile River in Egypt.

While you all know many of Aesop's fables, I wonder if all of you know who Aesop was, when and where he lived, and other facts of his life?

As I have said, his stories are among the very oldest in all past time. Aesop was a native of the ancient country of Greece, and belonged to a period of more than twenty-five hundred years ago. That is before the year five hundred B. C. He was a slave and at one time a prisoner. But he was released and became a great philosopher and a writer of the fables we all so much enjoy, both young and old, they are so full of wit and wisdom.

This is a rather long introduction to a very short story, but, after all, let us listen to this very brief fable about "The Dog and the Crocodile." This is the way it goes:

A dog running along the banks of the Nile River grew very thirsty. But fearing lest he be seized by the monsters of that stream, he would not stop to satiate his drought, quench his thirst, but lapped as he ran. He was much afraid and so only lapped the water as he hurried along. But a crocodile, raising his head above the surface of the water, asked him why he was in such a hurry. He had often, said the crocodile, wished for his dogship's acquaintance, and should be glad to embrace the present opportunity. "You do me great honor," said the dog, "but it is to avoid such companions as you that I am in so much haste."

The teaching that Aesop attached to the story is this: "We can never be too carefully guarded against acquaintance with persons of bad character."

That story certainly carries its own lesson. It does not need any explanation. If we happen to be where crocodiles are we had better keep moving! Don't you think so? And let us remember that there are human crocodiles as well as those on the River Nile!

*Associate Pastor Emeritus of the Brick Presbyterian Church, Rochester, New York.

said: "Necessity and chance approach not me; and what I will is fate." And with Shakespeare: "Men at some time are masters of their fates." Let us add this to the definite vital truths that we must get lodged securely in our minds if we are to play our part in this extreme crisis. And let us not forget that it will require a great company of us cherishing the great central truths of the gospel to ward off the sudden destruction that threatens. Of course this threat is the result of the course humanity has taken in recent years, and it can only be held in check, as our late Moderator warned: "by a different kind of Christianity" than what we have been practicing. We must discover and appropriate the power of God in the gospel, and not be content with merely a number of beautiful sentiments we have found in it. I venture to say there are few of us who can affirm positively that "the gospel," as we know it, "is the power of God for salvation" to us from every evil that besets us; and not only for us but for all Christians! There is offered here the way to put ourselves in the way of receiving this power, and receiving it more and more as time is extended to us. We must not be content with merely hearing these great truths and then forgetting them, as a man who observes his natural face in a mirror, but we must have them as securely fixed upon our minds as our own names, literally and truly. We should confine ourselves to these few until they are thoroughly mastered. Mastered so that they will keep coming to mind, many, many times a day inspiring us to live to the full the life that is our destiny! As these are permanently lodged in our minds we

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Vignettes of An Ecclesiastical Rebel

A Lesson in Brotherhood

by William H. Leach

No series of articles published in "Church Management" brought more enthusiastic comment than those of last year under the head of "Vignettes of an Ecclesiastical Rebel." The editor will contribute others from time to time.

THE America in which I had my birth was a Protestant country. It was not until the industrial expansion began to create a demand for labor that we got a substantial immigration of Roman Catholics. This started before my birth. The new people came mostly from Italy and Ireland. They lived in their own communities, brought their own churches and priests with them. As they began to challenge American labor there developed very bitter racial and religious prejudices.

I had little to do with the Italian immigration but was close to the Irish. My grandfather had once operated a saw mill in what was known as the Irish Settlement in northern Pennsylvania. He knew many of the families intimately and to the time of his death numbered them among his friends. I recall seeing some of the old, tired Irish workmen kneeling at his casket as it lay in the funeral parlor.

Father had the best supply of good original Irish stories I have ever heard. And, he could talk the dialect. A book of these true anecdotes would have made a contribution. Occasionally I find myself repeating one of them. But I never have been able to get the delicious Irish accent that he mastered.

These Irish were a primitive, rough people. Sunday church picnics were quite the fashion. The quantity of liquor consumed was amazing and the fighting lasted into the next day. The saw mill might not be able to open Monday morning because of lack of help.

I still get a kick out of the story Father told of one of his friends, Bid Casey, widow of the deceased Pat. Money was not very plentiful but Bid made her contribution for masses to get Pat out of purgatory. After a few months the priest asked for a contribution for another mass. Then a few months later he requested another one. Bid thought that the priest had had time and money enough to free Pat and she said so.

"This will be the last time, Bid," said the priest. "Poor Pat now has one foot out. This mass will sure free him."

Bid snapped tight her pocketbook.

"There is no need of a mass," she said. "If Pat has one foot out all the angels in hell couldn't hold him back."

There was an iron curtain which separated the Protestant community from these new people. When facts are not known suspicions always arise. It is of no credit to the Protestant community of that period to recognize the era of intolerance and hate which was developed toward the new neighbors. Deflamatory periodicals, edited by irresponsible men published rumors as facts. We were being led to believe that the Roman Catholic churches were arsenals and that armed rebellion was planned against our nation. Occasionally we heard of a little Protestant child being trapped in a Catholic church and never returning to its parents. The suspicion was that the child was spirited away to a convent or monastery.

Father did not take much stock in these stories. But Mother did, I think, and I know that we children were filled with fear because of the tales which reached us from our companions. We needed no curfew to get us home before dark. There were too many Irish about.

I recall distinctly one night of terror. I might have been nine or ten years old. Father and Mother were out to some church function and we children were home alone. I was awakened some time after midnight by voices from the street. I looked out the window. There was the village priest and a man I did not know. The priest was pointing very vigorously and the man responding protestingly. I felt sure that they were planning to break into our house, taking advantage of our parent's absence.

I was too much afraid to awaken my sister and brothers but no criminal doomed for the electric chair ever suffered more in anticipation than I did that night. Then I heard the welcome noise of horse and carriage. I was sobbing audibly when Father and Mother came into the house. I told them the story. Mother insisted that she would never leave the house again.

A Different Gospel

(From page 57)

should gradually add more; remembering to mind, many, many times a day and it is here we are assured it is to be found. Let me repeat these simply and emphatically so that everyone to whose attention they may have been brought may carry them away with him as his permanent possession.

The first is the very heart of the gospel, that everyone who is a Christian actually has the very life of God in embryo as his very own, to develop it as rapidly and as fully as he will. This enables him to overcome his earthly nature with its evil, and to have a great share in overcoming the evil of the world. This is a long struggle always requiring labor and sacrifice, but in every instance bringing reward far, far beyond the labor and sacrifice, in comparison.

Along with this, every Christian is assured that he has the help of God himself up to the full limit of his resources. This ought to be assumed by every thoughtful Christian when he remembers the unspeakable sacrifice of the Cross! Since God did that for us, can there be anything he will not do for us? This opens up the great field of prayer, by which our own efforts may be extended beyond all calculation.

With all of this it must be remembered that the true life which is our heritage is entered and continued according to our desire for it. Our wills are at the threshold and must open the way for us and guide us along its course.

This is the beginning of the gospel, and the only gospel, for such a time as this. If it is appropriated wholeheartedly by enough of us it will prove abundantly sufficient to save our generation from its threatened destruction. But if not enough of us accept its offer, it will be well with those who do; *The gospel is the power of God for salvation to everyone who has faith.*

Father had little to say. But what he said was to the point:

"It is an awful mistake," he said. "I count Father Mooney as one of my best friends. I think that you would be as safe with him as with me." But I was not convinced.

The next day Father asked me to ride with him while he tried out a new carriage. It was a magnificent creation with rubber tires. He drove to the other end of our village where we approached the Irish Catholic Church.

"As long as we are here," said Father, "we might as well stop in and see Father Mooney. Perhaps he will have some explanation of last night."

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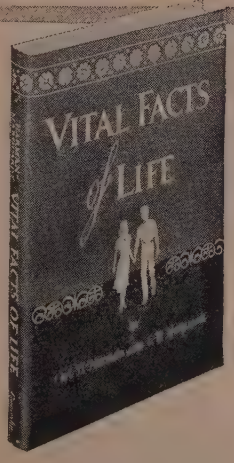

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NEW BOOKS

The Bible

The Theology of the Old Testament by Otto J. Baab. Abingdon-Cokesbury Press. 287 pages. $3.50.

Dr. Baab is professor of Old Testament Interpretation at the Garrett Biblical Institute. Believing that in the Old Testament there is a theology which underlies the thousand years and more of its general authorship, Dr. Baab presents the faith behind the facts of Hebrew life and writing. After his introductory chapter he considers the Meaning of God, The Nature of Man, The Idea of Sin, Salvation, The Kingdom of God, Death and the Hereafter, and The Problem of Evil. In each of these he is very careful to show the developing ideas from the point of view of the chronology of the Old Testament. Yet it is not so much the chronology that he is interested in as it is the developing ideas themselves. For example, in his chapter on the Meaning of God he discusses first the living God, then the personal God, the Holy God, the Spiritual God, the Creator God, and the One God. His whole emphasis is to go beyond more historical criticism to the actual faith that is behind the Old Testament itself. He recognizes that after all this is an "intellectual demonstration of the nature and the validity of the theology of the Old Testament," but that "there remains the task for student, minister and layman alike of identifying for himself the content of Israel's faith and of experimenting with its great doctrines to meet the world's present need. Bold experimentation in the concrete situations which now confront man is the final and decisive test of the truth of Old Testament theology."

Not competing in any way with Fosdick's guidebook on the development of ideas, this is a careful study of the theology and philosophy drawn out of a unified examination of the Old Testament.

H. W. F.

On Whom the Spirit Came by Miles W. Smith. Judson Press. 253 pages. $2.50.

From a rich and busy life in various types of Christian service—Y.M.C.A., Christian Education and editorial work—the author brings helpful comments upon the Scripture narrative of the Acts of the Apostles. This book is not another commentary but rather a popular introduction to the Acts with something of a continuous story of the experiences of these first-generation Christians. There are many suggested topics and questions which make the work appropriate for study groups.

R. W. A.

Preachers and Preaching

Great Gospel Sermons. In two volumes. Volume I, Classic; Volume II, Contemporary. Fleming H. Revell Company. Per volume, $2.25; the two volumes boxed, $3.95.

Every time this reviewer visits the offices of Fleming H. Revell Company he sees in imagination the procession of mighty preachers who, for nearly a century, have contributed the sermonic literature published by this house. The Fleming H. Revell Company, as you probably know, has its roots in the era of Dwight L. Moody, who with his brother-in-law, Fleming H. Revell, Sr., inspired the organization of the house.

These two volumes give the publishers an opportunity to select the cream of the sermonic material and put it in reach of the modern preacher. Charles G. Finney is the author of the first sermon, Prevailing Prayer, in the classic volume. He is followed by Thomas DeWitt Talmadge, Dwight L. Moody, Sam Jones, F. B. Meyer, J. Wilbur Chapman, Billy Sunday, John Henry Jowett and others.

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This is a splendid adventure in publication. It will place within reach of the average preacher the great preaching of the past and present.

W. H. L.

The Best of Studdert Kennedy. Harper & Brothers. 173 pages. $2.00.

Things that Matter: The Best of the Writings of Bishop Brent. Harper & Brothers. 132 pages. $1.50.

The first was edited by an anonymous friend and contains an introduction by William Temple, late Archbishop of Canterbury on Studdert Kennedy and his message as well as another essay on Studdert Kennedy as prophet, pastor and teacher at the close by J. K. Mozley, late Canon of St. Paul's Cathedral.

The second, the Presiding Bishop's book for Lent this year, was edited with a biographical sketch by Frederick W. Kates, now rector of Christ Church, Osweko, New York, and formerly associated with Bishop Brent.

The two men thus memorialized possessed certain resemblences. Both were saints; both belonged to the Episcopal Church, the first in England and the second in the United States; and both were profoundly influenced by their contact with the First World War, the first as an active padre in the trenches and the second as the chief of chaplains for the American Expeditionary Force. There the resemblences cease, for in style and temperament the two men were quite different, Studdert Kennedy, eager, impetuous, breathless, not hesitating to use slang to drive home his theological doctrine, and Bishop Brent, calm, patient, somewhat of a solitary and much of a mystic.

In the first volume we have seventy passages of varying length from seven of Studdert Kennedy's books as well as over twenty of his poems, including his much quoted "Indifference." In the second we have several full length treatments by Bishop Brent on such topics as church unity, prayer and death as well as almost one hundred of his own private prayers.

These two volumes are just what they announce themselves to be, an offering of the best in the writings of two Christian leaders whose influence spread far beyond the boundaries of the branch of Christendom to which they belonged. As such they provide most inspirational reading.

F. F.

Jesus the Preacher by Francis J. Handy. Abingdon-Cokesbury Press. 137 pages. $1.75.

The author is a Methodist minister from New Zealand and this is his first book and it is a good one. It is scholarly, incisive, thought-provoking and altogether a book one likes to review and recommend. It is not highly academic so as to make it tedious but leans to the practical side. Every reader will find good and useful things here.

The book sets forth the methods used by Jesus in preaching, his use of language, of parables, of various themes, of poetry, etc.; his doctrines, ethics, eschatology; and the relevance of his ruling ideas and methods for our day and time.

The author shows how every trade and profession is insisting on more efficient preparation and training and there should be a better equipped ministry. "In these days an inefficient doctor, lawyer, teacher or tradesman is a sorry creature, but an inefficient preacher is a tragedy—to himself and to his people."

The book is altogether stimulating and worthwhile.

O. L. I.

When the Lamp Flickers by Leslie D. Weatherhead. Abingdon-Cokesbury Press. 206 pages. $2.50.

After many question-and-answer discussions at City Temple, London, Dr. Weatherhead, its noted minister, has gathered together twenty-one of

the most important questions that men ask concerning Christianity. Not in sermonic form, these brief addresses take in more detail major questions that were asked. In a time when gambling is on the increase he answers this: "Would Jesus Believe in Chance?" Now that Russia is so much in the news he answers: "Can a Christian Be a Communist?" He also discusses "Did Jesus Still a Storm?"; "What Is God's Plan for a Family?"; "Is Christianity Out of Date?" and other such modern questions.

Dr. Weatherhead is far from being orthodox. It is the truthfulness of what he says that shocks the reader until he says to himself, "Of course; That's so!" Not only does he bring each question sharply to solution but his illustrations are so unusual and so apt and so new that his book lives long after the experience of reading it. It is indeed a source book for homiletic material.

Well written like all of Weatherhead's books and going right to the point of modern man's religious need, this book takes its place with the best of this fine English preacher's writings.

H. W. F.

Devotional

Letters of the Scattered Brotherhood edited by Mary Strong. Harper & Brothers, 1948. 192 pages. $2.00.

The editor and the publisher of these letters wish them to be appraised purely on their merits, without identification of the authors or reference to the circumstances which prompted their composition. So be it.

They are in exquisitely simple language reminiscent of the best mediaeval books of devotion, are profusely interlarded by appropriate quotations from the Bible and other religious books both Christian and non-Christian, and their hypnotic reiteration of a few pivotal ideas is evidently as intentional as it is pedagogically justifiable. The central theme can best be given in direct quotation. "What do you desire above all, above all?" Note the typical repetition. "Perfect peace of mind, integrity, order, the victory of goodness, honor, joy and eternal love, free from human sentimentalism; the high, impersonal righteousness. Well, all these are yours for the asking."

We should be surprised to find the development of such a theme complicated by disturbing emotions like David's heart-broken conviction of sin, or Hosea's anguish over the sufferings of the poor, or Paul's hot wrath at any perversion of his gospel of a crucified saviour; but for those whose religious ideal is expressed as "holy, immaterial, deathless, timeless quietness," and perhaps for others of us who have been taking life too nervously and impatiently, these letters offer a grateful sedative—though, as with all sedatives, care should be taken to avoid addiction.

However, lest the reviewer's own more kinetic theology might bias his criticism of this charmingly written little book, he asked a young friend who had formerly been pilot of an army bomber to read three or four pages and then say how they impressed him. To our mutual surprise, he read the book all through, and re-

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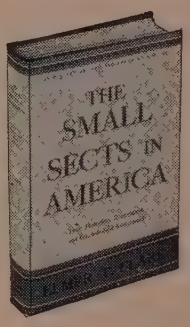

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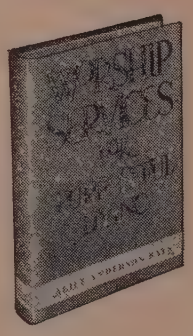

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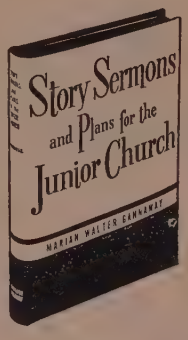

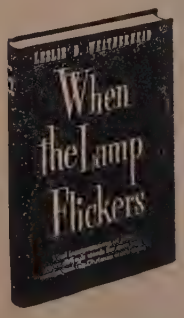

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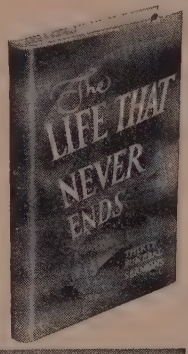

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ported on it as follows: "It is a good book to pick up when one is 'down' or full of evil bodings. It stays with me. I find myself giving more thought to the deeper aspects of life; for it is hard to escape the truths repeated over and over again." Which also is a review!

So the book has now been lent to a friend who has stomach ulcers. It ought to help him.

L. G. L.

Take Time by R. L. Middleton. Abingdon-Cokesbury Press. 128 pages. $1.50.

This is a devotional book written by a layman for laymen. The author is accountant of the Southern Baptist Sunday School Board which position he has held for the past 24 years. He is the author of inspiring devotional books, and this present volume fills one's desire for this type of book. It certainly can be recommended without reserve. One is impressed as he reads page after page with the author's splendid grasp of fine literature and poetry as represented in the many quotations used, as well as with the ability of the author to find superb illustrations to enforce his message. Probably the greatest value of this volume to ministers is in the abundance of effective illustrations drawn from many sources. For the layman, the volume vitally presents Christian truth in a challenging way for "unhurried living" and helps the ordinary man to meet the complex problems of modern living on the basis that "God is adequate" to meet these needs. Briefly we give a resume of the meditation on "Keeping in Tune." The periodic tune-up of motors; the old sheepherder who asked a radio station to sound "A" on a broadcast; then the letter stating that his violin was in tune again; the story of Lugui Tarisio who died with scarcely a comfort in his home but with 246 exquisite violins crammed in his attic; a beggar playing his violin and a stranger taking it from him and playing exquisite music. "It is Paganini!"; the hands of the mechanic; the hands of the violinist; the hands of Christ; the motor; the violin; our lives. This is a fine book for real spiritual refreshment.

L. N. L.

The Pursuit of God by A. W. Tozer. Christian Publications. 128 pages. $1.50.

The author believes that within the fold of conservative Christianity there is a growing hunger and need for a heart experience with God. They have been too content with the interpretations of truth and the letter of the canon and have dried out spiritually. He sees in this a real harbinger of a coming revival and a recapture of lost radiance of soul. There are many Bible schools and teachers setting forth the correct doctrines of Christ but with many there is no manifest Presence. The fundamental teachings do not satisfy the heart longing. He quotes Wesley's words "Orthodoxy is at best a very slender part of religion." The author says: "Sound Bible exposition is an imperative must in the church, without it no church can be a New Testament church in any strict meaning of that term. But exposition may be carried on in such a way as to leave

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the hearers devoid of any true spiritual nourishment whatever. Until the hearers find God in personal experience they are not better for having heard the truth." The attempt of the author is to help hungry Christians find God.

The book is earnest and reverent but deals in many places with such mystical themes as to be beyond comprehension. The terms are the same, worn tongue smooth by so much usage that the plain man is unable to make out the meaning. This is no new mistake in religious circles. The religious leaders need to define their terms. There is much of good in the book and as the Introduction states "it is a theology not of the head but of the heart."

O. L. I.

That I May Know Him by Vance Havner. Fleming H. Revell Company. 94 pages. $1.50.

The sub-title to this book is "A Personal Testimony." As such it is mainly autobiographical. It is basically a witness, such as is frequently heard at revival meetings, extended for ninety-four pages.

The book makes interesting reading —much more so than such books usually provide. Evangelist Havner is obviously sincere, also much more tolerant and understanding than many of his colleagues, one would guess. One cannot help but deplore his obvious satisfaction in his lack of formal education.

We also feel he is too pre-occupied with "the old-time religion," thus avoiding facing the tremendous issues of the conflict between Satan and God, between anti-Christ and Christ. We feel he skirts dangerously close to a faith that "sits smugly on its eschatology, counting the stars in its crown."

We deplore the glorification of the itinerant preacher. We do not deny his effectiveness in arousing and stimulating people, but all too often the perambulating parson hinders rather than helps the local pastor. As Dr. Elmer Homrighausen used to indicate at Seminary, "We need evangelism, but we must go further than merely starting people on their journey. The job of the pastor is to keep them going." We have too many people whose trousers are worn out in two places, in the knees from kneeling at the altar rail, and in the seats from backsliding.

On the credit side, however, Mr. Havner's testimony is refreshingly delightful as he describes the hills of the South, where his reviewer spent so many delightful hours while a student at Tusculum. His evident relish of simple pleasures is something we need in this jaded age. Furthermore, the author makes a gentle, but strong appeal for more Christ-centered preaching, vividly pointing out that the function of the Holy Spirit is to help us grow in faith in Christ.

This book will do a great service, we feel, if it is read by ministers who are not "fundamentalists," so that they may understand better the logic, the emotional impact, and the spiritual tendencies of this thriving group. Sometimes those who are not allied with the more emotional cults, sects,

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and contra-denominational movements fail utterly to grasp the full significance of these trends. And let us be thankful that we have such a clear, candid picture from "one of them" to help us understand this particular phenomenon in American religious life.

W. M. H.

The Healing Hand of God. Concordia Publishing House, St. Louis. Twenty-five cents the set.

Sixteen leaflets of prayers, of four pages, each upon a different theme. Time Out for Prayer, Melody in the Heart, That Is Enough, etc.

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J. F. C. G.

College Ministry

At Home to Students by Jean and Bradford Abernethy. The Edward W. Hazen Foundation. 31 pages. Twenty-five cents.

For those of you whose life and work are centered on some college campus, here is a wonderful little pamphlet designed to help you entertain students and make your home an important place for them.

Jean and Bradford Abernethy of Rutgers University have gathered the material for this booklet from their own experiences of entertaining students and from the suggestions of others who have enjoyed opening their homes to young people on other campuses.

Practical helps to the questions asked by faculty members and campus religious workers concerning the purpose of entertaining students, the mechanics of entertaining, the setting, equipment, food selection and invitation of guests, and what to do when they arrive, are all found within these interesting pages.

A few of the suggestions concerning the matter of equipment are: pillows for sitting on the floor to save carpet and upholstered furniture; plastic records for an evening of fun in music; and low-legged beach tables handy for eating when a group is sitting on the floor.

A wholesome bit of philosophy regarding the matter of wear and tear in the use of equipment in the home is worth mentioning. The authors say, "When we look back on the years we spent on a particular campus, it will not be the state of the furniture or the house, or the things, but the use to which we put them that will really stand out."

Here is a young couple who feel that students need the informal setting of a home to enrich their college days, and in their clever and well written booklet, *At Home to Students*, they have shown how this can be done.

J. C.

Something to Stand On by Lewis L. Dunnington. The Macmillan Company. 184 pages. $2.50.

This book grew out of the need of students at the University of Iowa. Dr. Dunnington is minister of the First Methodist Church at Iowa City. He asked the students to bring their questions about religious matters, and their

response was overwhelming, and it is on these questions that the book is based. Some of the subjects treated are: Losing the Bible to find it; The Fall of Man; Is there a personal devil?; Hell, a place or a state; What and where is Heaven?; The Virgin Birth; The Second Coming; Resurrection and Judgment; Miracles and Universal Law; Why do Good Men suffer?; Is God one? or three?; Prayer and the sick self; etc. These matters are presented in a very helpful way, from the liberal standpoint, but with such logic that faith must certainly be established. The dogma is torn away to reveal what the author considers the real truth in these matters, and what really is of importance. Incidents and illustrations are used to present the truth at hand. The book faces squarely these questions and there is no evasion. One is impressed with the frankness and sincerity of the writer. As ministers generally know the most crucial period in a student's life is during college days. Here is a minister who is doing much to clear up the misunderstandings created frequently by sincere but misinformed church school teachers. The book is highly stimulating and student and ministers alike will profit from its use. Highly recommended.

L. N. L.

The Church

A Protestant Primer on Roman Catholicism by Angelo di Domenica. Privately published. 157 pages. $2.00.

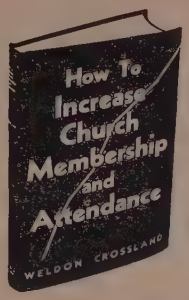
This is rightly called a primer. It is a simple attempt to bring answers to what are the differences between Roman Catholicism and does it make any difference? It is primarily for the use of young people and catechetical classes. It deals with the place of the Bible, the church, apostolic succession, tradition, confession, communion, papal infallibility, the mass, purgatory, etc. The lessons are done in question and answer manner. The preface is a discussion of the problem of mixed marriages with warnings and suggestions. The lessons are usable for Bible classes, youth meetings and religious discussion groups.

The author was born in Italy and was raised a Catholic. Later he came to America and was converted to the evangelical faith, graduated from Yale Divinity School.

O. L. I.

Arnobius of Sicca—The Case Against the Pagans, translated and annotated by George B. McCracken. The Newman Press. Two volumes. $3.50 each.

These volumes are Numbers 7 and 8 in the Ancient Christian Writers series and carry through the same format and also the same high standard of scholarship and translation. Doctor McCracken, professor of classics at Drake University, although working with an imperfect text, the only manuscript of Arnobius—*codex Parisinus* 1661 in the *Bibliotheque Nationale*, has done an admirable translation. The only other English translation in The Ante-Nicene Fathers is long since inadequate. Volume I contains Books One to Three of the *Adversus Nationes* and Volume II contains Books Four to Seven. In the



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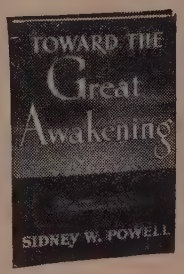

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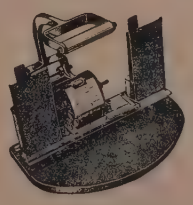

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codex Parisnus there is an eighth book but this has been definitely identified as the *Octavius* of Minucius Felix.

Arnobius' apology for Christianity is important because it is probably the last such work written during the days of persecution of the Christians by the pagans. The genuine Christian spirit of the prayers offered for their persecutors by these Christians and their zeal for the conversion of the pagans is modern wholesome reading. (See my extended review of this series in the April issue.)

R. W. A.

Toward a Great Awakening by Sidney W. Powell. Abingdon-Cokesbury Press. 173 pages. $2.00.

This book makes good the case for the need of evangelism in our churches today. The author feels that the "winds of modernity" have moved the church "off center" and before there can be any significant reform along world lines, there must be a regeneration of human hearts. The various phases of church and individual life are dealt with as related to evangelism: e.g., for the pastor in preaching, for the individual in personal living, for the family, etc.

S. L.

Toward a Reborn Church by Walter Marshall Horton. Harper & Brothers. 122 pages. $1.50.

The most significant development in the Christian world today is the ecumenical movement, and there is no one more competent to deal with this subject than the author of this book. The material included here was first given as the William Henry Hoover lectures at the Disciples Divinity House at the University of Chicago and then repeated with adaptations before the Congregational Christian General Council meeting at Oberlin, Ohio, in June, 1948.

The important ecumenical meetings and the contributions of each are dealt with beginning with Edinburgh in 1910, Stockholm in 1925, Lausanne in 1927 and Amsterdam in 1948. The last two chapters deal with After Amsterdam. In a brief conclusion Dr. Horton summarizes achievements and problems in a concise manner. He is on solid ground when he states: "reunion without rebirth is impossible."

S. L.

Religious Education

The Church School Teacher's Job by Mildred Moody Eakin and Frank Eakin. The Macmillan Company. 233 pages. $2.75.

Here is a wise, practical and discerning volume dealing with the church school teacher's task not only in specific situations but also in its broader relationships. The purpose of the authors is threefold — to show that the church school as a whole is of concern to each teacher, to give support to a positive, constructive view of the school, and to second the view "that the main Sunday school job now is translating the Bible into the thrilling, dangerous life of our century."

One finds in this book a pupil-centered rather than a material-centered emphasis. Religious education is regarded as a cooperative venture based on guided experience. There are many excellent, down-to-earth suggestions about the use of the Bible, units, projects, activities, "helps," and worship. A chapter on The Matter of 'Keeping Order' emphasizes the importance of functional rather than formal control and should be of great value in helping the teacher to understand and handle behavior problems in her pupils. Another chapter deals with specific session situations such as the unresponsive pupil, pupil conversations and distractions. The relations of the church school to the public school, the church and the home are discussed. Where Do We Go from Here? is the title of the concluding chapter.

This is a decidedly worthwhile book to put in the hands of alert church school teachers and also for ministers who desire to make their programs of Christian education more effective.

J. C. P.

We Worship Together by Mary Grace Martin. The Judson Press. 229 pages. $2.25.

A helpful and practical resource book for church school leaders who are handicapped by inadequate space and facilities, is Mary Grace Martin's book, *We Worship Together.*

The author, a teacher and writer with wide experience in the field of Christian education, is well aware of the problems which Sunday school teachers and children must face when groups of mixed ages must worship together in one room.

She has thoughtfully and carefully

compiled a series of forty-nine worship services for the year, including monthly and weekly themes which are suitable for groups of junior age and younger.

Typical of the series are such monthly themes as, Learning to Know God; Jesus, the Loving Friend; Christmas Everywhere and Things That Are Important. The weekly themes for December are Christmas Carols Everywhere; Christmas Stories Everywhere, Christmas Giving Everywhere, and We Thank God for Christmas.

Particularly significant throughout the book is the author's treatment of the experience of worship. Helpful suggestions for planning arrangements to create a worship atmosphere, and ideas for building the service including themes, music, pictures, scriptures, litanies and other elements of worship are given.

Additional resource materials are provided in the back of the book with stories, poems, songs and worship suggestions.

We Worship Together indicates a sincere and understanding attempt to meet the needs and problems of the small church school. It is a worthwhile guide book, indeed, for all leaders interested in providing younger children with the true meaning of worship.

J. C.

Church Industry

Protestant Churches and Industrial America by Henry F. May. Harper & Brothers. 297 pages, indexed. $3.50.

The title sounded promisingly up-to-date. I opened the covers anticipating tributes to Rauschenbush as the great pioneer, and a list of our contemporaries as social prophets for today. To my dismay I discovered that the Civil War marked the beginning of the story, and the 1890's marked the end of it. My social heroes, to whom I had been taught to look for their daring innovations, were not even mentioned.

But I had the good sense to read the book instead of tossing it aside with hasty disdain. I read it through in a single long sitting (as few books deserve to be read). It taught me a needed lesson. It showed me the scores of earnest heroes who were required before the Brotherhood of the Kingdom could be announced to the dawning twentieth century. It introduced me to Gladden and Pentecost, to Casson and Herron, to Henry George and Tom L. Johnson, who changed the soul of America at terrific cost to themselves. It showed me the supercilious pride of rich Christians, ("Nobody suffers in America. If there are citizens who do not seem to have enough, be assured that they do not deserve to have more. If you give them more than they deserve, you interfere with the justice of God!"), yielding not to argument or exhortation, but to the startling and heart-breaking experiences of financial collapse and panic, slum mobs, Coxey's Army, the Homestead Massacres, the Pullman Strike and the Haymarket riot. It listed and summarized the hundreds of books (novels, poetry, sermons, text books) which had to be written and absorbed into America's mind before we were ready for the *Prayers of Social Awakening* from our Saint Walter of Rochester. It gives me a sense of the infi-

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B. C. C.

Gaining the Faith You Need by James Gordon Gilkey. The Macmillan Company. ix/118 pages. $2.00.

This fifteenth book on Christian faith and life by the gifted pastor of the South Congregational Church of Springfield, Massachusetts, seems the product of an essentially conservative mind expressing itself in terms of modernistic theology. For example, Dr. Gilkey's fundamental proofs of the existence of God are the orderly processes of nature and the evidences of a divine hand in history.

It is a joy to read a book so clearly and logically arranged that it would lend itself perfectly to condensation in a syllabus. The author says that there are three reasons for something; then he gives the reasons—one, two, three. It therefore follows that four things should be done; and he carefully labels them—one, two, three, four. This does not mean that the book is no more than a series of mechanical arguments. On the contrary, it is the product of long and intimate pastoral counseling, is directed at specific religious problems of very real people, and is illustrated throughout by illuminating case histories. It will be helpful reading for all ministers who cherish the opportunity of entering into the inner thoughts and doubts and aspirations of their people and giving constructive advice regarding the problems that are thus revealed.

L. G. L.

Vignettes of an Ecclesiastical Rebel

(From page 59)

Of course I had no fear as long as Father was with me.

The burly priest, and he was just that, received us cordially. After a few words of greeting Father said:

"Will tells me that he saw you over our way last night."

"What, was the boy up as late as that?" he asked. "Perhaps I disturbed

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him. I would not be doing that for all the world. He's a nice boy; he sure is."

"I take it," he went on, "that your people are not drinkers of whiskey. Mine are. I get used to it. But last night was a special case. You know Kitty Flannery; she married Tom Harrigan last week. Tom is a good boy but he likes his liquor. Well, last night he got too much and wanted to fight the whole crowd. I thought he needed a good walk and got him out of the saloon. I walked him for two hours and most of the time he was protesting. He was quiet when I finally got him home. Kitty is a pretty girl. She was pleased to see me with him when she opened the door.

"This is a rough country, Elder Leach, and my people are among the roughest. But they have big hearts."

Then he turned to me.

"I am sorry that I woke you up, my boy."

He toyed with a huge gold chain which was appended to a heavy watch.

"Your Father is a lucky man, young fellow. Lucky to have a boy like you. I am father to four hundred people here but I will never have a son of my own."

Then to my Father.

"You can never know how lonesome this life can be. But come see my chickens."

We saw his chickens, his cow, we admired his garden. We went into the church to see a new cross which had been recently dedicated. We had to walk through the basement. My eyes were sharp then and I can assure my readers that the church contained no arsenal.

We went back to the house and he pulled up a chain from the well and offered us cold milk. It was gratefully received. When I left the rectory I was as sure as was my Father that any child, Catholic or Protestant, would be safe with Father Mooney.

In the years which have followed this experience I have seen much anti-Catholic agitation. By temperament and conviction I am a Protestant. I am for democracy in religion as I am in state. But I have found it impossible to join any of the Catholic hate groups. I never subscribed to the *Menace* or any other sheet which has furthered religious intolerance. Readers will agree that the pages of *Church Management* have been free from editorial matter which slanders individuals of any faith.

I think, today, looking back over the years that the little visit to the home of Father Mooney may have done a great deal to promote the sense of respect and brotherhood which I have for those of other sects and faiths.

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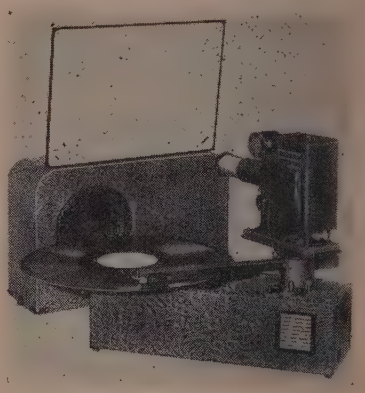

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ELECTRONIC DICTATING MACHINE

Many churches are now using wire recorders. A new electronic recorder has attachments which make it available as an office dictating machine. The dictation is done as when making a recording. Foot attachments and ear phones give the transcribing typist complete control of the machine for dictation. With the use of her foot she can stop the wire in any position, reverse the direction to pick up words which might have been indistinct. There are no cylinders to shave. The wire automatically erases when dictation takes place so the wire may be used over and over again.

The weight in carrying case is but thirty-five pounds. One may carry it home for dictation or, if advisable, carry it to the home of typist for transcription. It does everything a wire recorder does and, in addition, offers the dictating and transcribing features. (New Product No. 9492)

SOUND SLIDE PROJECTOR

There are many workers in the religious field who feel that the slide projector offers unexplored possibilities in teaching religion. There is an advantage in the still picture because it remains before the eye for a longer time. A new light weight projector provides for sound reproduction by synchronizing a record player with the pictures. Here is a wonderful opportunity to re-

cord your own lectures and present them to the groups in your church. The total overall weight is under thirty pounds. (New Product No. 9493)

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Here is an item which will be welcomed by those who count the Sunday offerings. It is no longer necessary to take a couple hours to count the many small coins. The machine sorts by denomination, counts, bags or wraps, as you may wish, in one operation. What a boon to the overworked church secretary! (New Product No. 9494)

PULPIT GOWNS FROM CREPE NYLON

Pulpit gowns from nylon means light weight, body comfort and attractive appearance. These particular gowns have a satin back finish. They sell at a price comparable with those of gowns made from the better grades of other materials. The same nylon material can be tailored into high grade choir vestments. (New Product No. 9495)

VATICAN RULES ON CATHOLIC-COMMUNIST MARRIAGES

Rome—The Supreme Sacred Congregation of the Holy Office has issued a ruling permitting priests to perform marriage ceremonies under certain conditions for Catholics who marry Communists.

Issued in the form of a "declaration," the ruling specified that marriages between militant Communists and Catholics are to be treated as "mixed" marriages. This means they may be celebrated only if "just and grave" causes are proved, and after both parties have signed a written declaration that all offspring will be brought up in the Catholic faith.

According to the ruling, the ceremony may not be performed in a church without the bishop's permission or a mass celebration, but it may take place in a sacristy or a parochial residence.

"A couple who are getting married," the newspaper said, "are the ministers of the sacrament. This means that it is the contracting parties and not the priest who performs the sacramental action.

"The priest is the official witness whose presence is ordinarily required for the validity of a sacramental contract. He is, moreover, a true minister of the sacred rites and ceremonies wherewith the church solemnizes the celebration of matrimony and invokes upon the newly married couple the blessing of God."—R.N.S.

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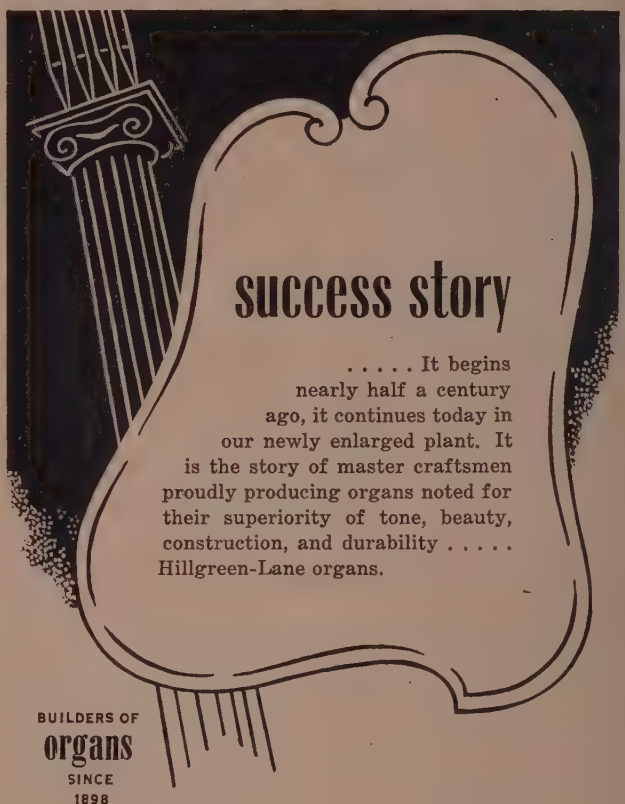
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GOVERNOR VETOES SCHOOL SOLICITATION MEASURE

Sacramento, California — Governor Earl Warren has pocket vetoed a measure which would allow solicitations of funds in the state's public schools if the fund-raising campaign did not conflict with the religious beliefs of the students.

If signed into law the measure would, in effect, have permitted fund-raising campaigns in the public schools if the local governing body of the school district approved.

An amendment to the bill, inserted during legislative hearing at the request of representatives of the Christian Science faith, stated that no solicitation among the students should conflict with a provision in the state education code that activities may not interfere with the students' religious beliefs.

The bill was among the measures which Governor Warren failed to sign within one month after the end of the 1949 session of the legislature.—R.N.S.

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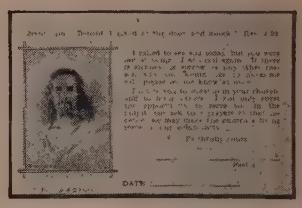

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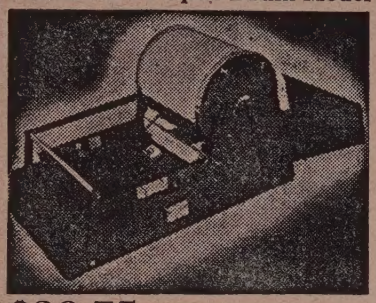

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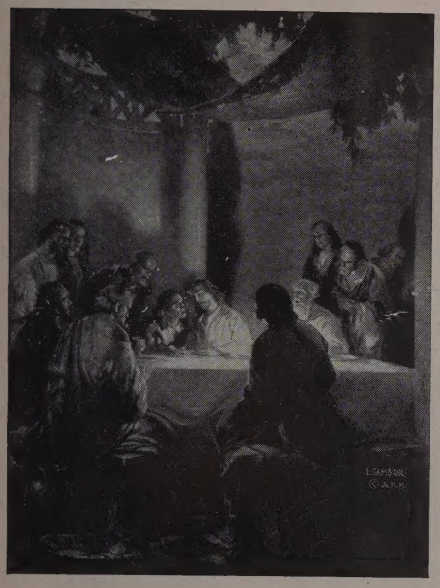

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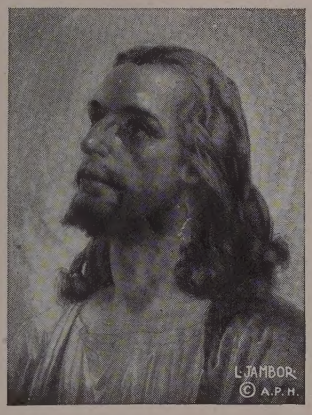

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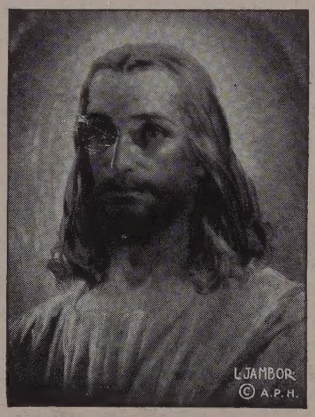

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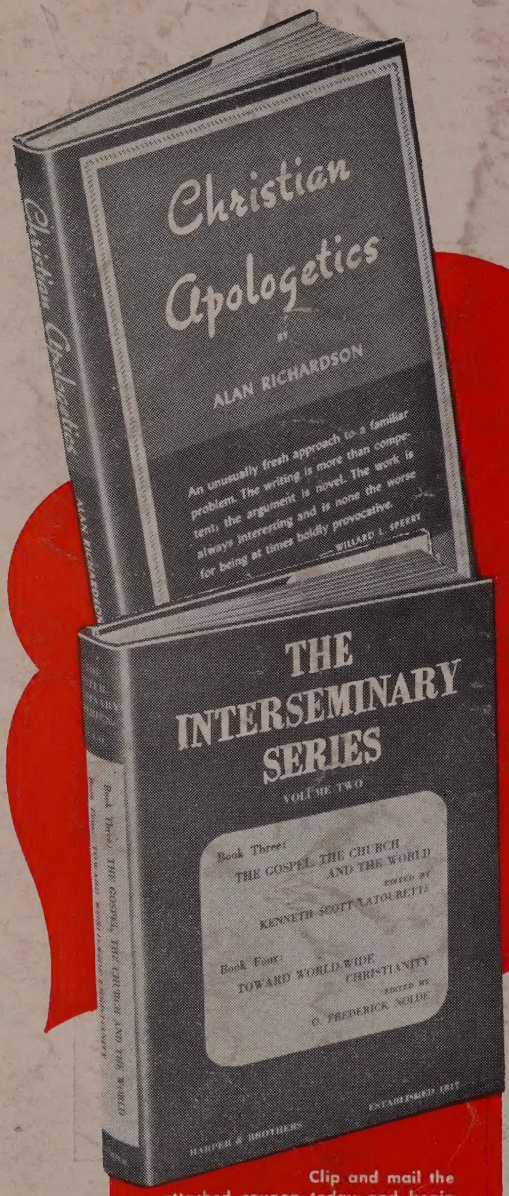
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